The Danger of

ENTHUSIASM

Discovered,

IN AN

EPISTLE

TO THE

QUAKERS:

IN WHICH

'Tis Endeavoured, to *convince* them of being guilty of Changing God's Method of bringing men to Salvation.

By one who is no more an Enemy to their Opinions, than their Opinions are Enemies to them themselves.

LONDON,
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BODLEIANA

AN EPISTLE TO THE ENTHUSIASTS, Or the People called QUAKERS.

Sirs,

I Have cauſe to think that your unmeaſurable Confidence of the Truth and Goodneſs of your own Way, in oppoſition to the beſt men that differ from you, and the ſcornful entertainment the beſt Endeavours of men have met with, to convince you of Error, and Miſtake; have diſcouraged many of thoſe from attempting it,

who are best able herein to serve you. But my Love to your Souls, and Desires of recovering you to a sound mind, being stronger than my hopes of effecting it, by any Endeavours of mine, have prevailed with me to offer a few things to you however, whether you will hear, or whether you will forbear; not being without all hope, but that it may have such effect upon some among you, or inclining to you, as may be worth my Labour.

§. 1. You know, it was said by our Blessed Saviour, That *straight is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it.* And I little doubt, but that an *Appearance* at the first of a greater *Strictness* and *Narrowness* in your way, than in theirs that differ from you, was a Temptation to some injudicious persons I have known; and probably to many other such, to strike into it, as supposing it must be the best and safest, because the narrowest and fewest of it.

Which Snare, I presume, they would easily have escaped, had they been but wise enough to have considered these two things.

First, That that Narrowness and Strictness consisting in outward *Austerities* and *Incivilities*, wherein you differed from other Sober Christians, was no Narrowness or strictness of *God's appointing*, but a piece of Superstition

tion of your *own deviſing*, when you placed Religion in it. And you are not the firſt that have been deceived with ſuch Appearances; ſeveral Orders among the *Papiſts* have been built upon the ſame Bottom, long before your way was heard of in the world. And we read of others long before them alſo, who ſubjected themſelves to like Ordinances of men; ſuch as *touch not, taſte not, handle not*: Such things having *a ſhew of wiſdom* in Will-worſhip, and Humility, and *neglecting of the Body*, not in any honour, to the ſatisfying of the Fleſh; as the Apoſtle ſpeaks, *Col.* 2. 20, 23. In reſpect of which, and other like little things that had no real worth or goodneſs in them; the falſe Apoſtles pretended to more ſtrictneſs than was in the Apoſtles of Chriſt themſelves; whom they repreſented but as men *walking according to the Fleſh*, in compariſon of themſelves, 2 *Cor.* 10. 2. And the *Phariſees* before them, by reaſon of ſome Auſterities they uſed about Faſtings, external Purifications, and ſhunning the company of *Publicans*, pretended to greater ſtrictneſs in Religion, than was in Chriſt's Diſciples; yea, than in Chriſt himſelf, whom they accounted to be but a Gluttonous perſon, and a Wine-bibber, a friend of Publicans and Sinners, in compare with themſelves. By ſuch appearance of extraordinary Zeal and Strictneſs, though alas,

it be but in things that do not tend at all to the bettering or perfecting men in their Nature. *Deceivers* are wont to procure to themselves a Reputation among people of weak minds; by advantage whereof, as of a Bait that covers the Hook, they obtain a ready reception for their more dangerous Doctrines.

Again, They would not so easily have been overcome with the aforesaid Appearances of Narrowness and Strictness; if they had but well considered, that in reference to those things wherein the Narrowness and Strictness of Christ's way to Life doth most consist; and wherein he hath tied up his followers to strictness indeed; ye have taken liberty to walk loosly, and to cast off his Yoke; and that is, in not governing your Spirits, Passions, and Tongues, according to the Laws of his Kingdom and Government. He hath strictly enjoyned his Followers to be humble and lowly in heart, to esteem others better than themselves, to speak evil of no man, but to shew all meekness to all men; yea, and in meekness to instruct even those that oppose themselves; to bless those that curse them, to overcome others evil with their good; not to judge, and the like. But quite contrary hereunto, your very Leaders, and such as have been esteemed most eminent among you, have by their examples taught you to rail on, and revile, if not bitterly

bitterly to curse such as wished you no harm, but sought your good; and proudly to exalt and justifie your selves, and to despise and set at naught, yea, to judge, condemn, and sentence to eternal destruction, such whom ye ought to have honoured, as probably much better than your selves. What less signifies such Language as this? *Thou accursed, thou Beast, to whom the Plagues of God are due, a Reprobate, a Child of Darkness thou art; thou disobedient one, upon whom God will render vengeance in flaming fire; thou dark, blind Hypocrite; thee man that is* Cain; *with the Light of Christ thou art seen, and with the Life judged and condemned; thou Sorcerer, thou dead Beast, and so art not justified before God, nor never shall be;* ——— *But such polluted filthy Beasts as thou: Thou polluted Beast* —— *who art a Reprobate; and thou shalt find him to be thine eternal Condemnation; thou dark Beast and Conjurer, thou dark, sottish Beast.* Works of *Edw. Burroughs*, p. 29, 32, 33, 34. With abundance more in other of your Writings. This truly is Language more like to proceed (one would think) from such *presumptuous*, daring, arrogant men, *whose mouth speaketh great swelling words*; as *Peter* and *Jude* describe; than from men inspired with any of that Spirit of Meekness and Gentleness which was in Jesus Christ. If Humility, Charity,

and Modesty, were the prevailing Constitution of these mens Spirits, as it is of those who have been taught of Christ, as the Truth is in Jesus, and are made one Spirit with him; I should think they would by no means speak at this rate.

And yet this, and such like, is not the Language only of some bold, rash, heady women, or of men less considerable among you, transported with furious Zeal; but even of *Ed. Burrough* himself, one of the Chieftains among you in his time: And that, not upon any sudden surprize of Passion, but upon so much deliberation as men use in writing of Books; and upon no other provocation, than a bare propounding certain Queries touching some points of Doctrine, about which you and others differ. And truly in vain do you boast of the Light within you, if you have not so much left as to discern this behaviour altogether unbecoming, not only a man of Note among Christians, nor only of any worthy the Name of a Christian, how weak soever; but even of any that is worthy but of the Name of a man, and not a ——. And yet how are those Works in which these things are found, applauded as the Works of a *Prophet of the Lord*, by several men of great Note among you; such as *George Fox*, *George Whitehead*, *Francis Howgil*, and *Josiah Coale*, who

who adjoin their ſeveral Teſtimonials to them. And wherfore do I lay theſe things before you, but to give you occaſion to reflect upon your ſelves and your way with a jealous eye, and to convince you that ye know not of what Spirit ye are of, but that while ye have thought ye have been walking in the Light, ye have been walking in Darkneſs; and that whilſt ye have fancied your ſelves the moſt ſpiritual among Chriſtians, ye have diſcovered your ſelves to be but carnal. If any man among you ſeemeth to be Religious, and *bridleth not his Tongue*, but deceiveth his own heart, *that man's Religion is vain*, Jam. 1. 26. If there be bitter Zeal, glory not, and lie not againſt the Truth; for that wiſdom is not from above as you are apt to boaſt it to be, but from beneath; and is Earthly, Senſual and Deviliſh, *Jam.* 3. 15.

But it is not ſtrange if men be left firſt or laſt to fall into unchriſtian practices, who out of affectation of Novelty, and Singularity in Doctrine, and a deſire to appear more ſublime in their Notions, than all that went before them, have left the old beaten path of Chriſtian Doctrine, in which the ſeveral Generations of holy men have lived and walked, from the Apoſtles time downwards. For when men wax ſpiritually proud and wanton, in rejecting the plain way and method, which God hath

hath chosen to bring men to saving Faith, Repentance, and a holy Life, and to continue them in it; and invent and chuse another in its stead, and call it by the name of his, and preach to, and press it upon the people in his Name; he takes no pleasure in their so doing, nor doth he delight to vouchsafe his concurrent Grace and blessing therewith, which he doth with his own way and method, by which it becomes effectual to make men good, and to keep them so. And therefore, as I said, 'tis no marvel if men by degrees lose in the goodness of their Frame and Temper, which sometimes they had attained, while they kept close to God's way and method, in which he bestows it; and degenerate into men of quite another Spirit and Temper, when they forsake that, and run into another of their own invention and choice. The disobedient *Jews*, who had declined from the better way of their Ancestors, and grew into a worse spirit and temper; they had a zeal of God still, but not according to knowledge. They did will and run for Justification and Life; they followed after Righteousness, and yet attained not to the Law of Righteousness; and wherefore? but because they sought it not by Faith; which was the method of God's chusing; but as it were by the works of the Law, which was a method of their own chusing, in opposition to God's, *Rom.* 9. 31, 32. *S.* 2.

§. 2. And whether you are not guilty of rejecting God's way and method of converting men to, and keeping them in the way of saving Faith, Repentance and Evangelical Obedience; and of inventing and chusing one of your own, different from that, comes now to to be considered. I shall state your way in this, by what you have published to the world in your own Books; and for Brevity sake, shall instance but in two Authors, *Ed. Burrough* formerly, and Mr. *Pen* of late, who speak for you, that which is otherwise well enough known to be your common Opinion.

In the Works of *Ed. Burrough* (whom you are pleased to stile *that true Prophet*, in the Title-Page) which are published by you, there are these Sayings: In *Page* 252, thus. *His pure Spirit is put into the inward parts, to be the Rule and Guide of Life in all things.* And again, [*Only*] *by the teaching of the Eternal Spirit, is the Living God known in the Creature.* Again, *p.* 408, *It is promised* (saith he) *that the Spirit shall lead into all Truth; and such do own the Scriptures, but not as their Teacher; for the Anointing dwells in them, and they need no man to teach them, but as that Anointing teacheth all things; and they have no need of the Scripture to teach them; for all the Children of God are taught of God, and need not any other Teacher; nor need not to say one to another, Know*

the

the Lord. And yet all ſuch do own the Scriptures to be the Teſtimony of that which they believe and have received. And again, in *p.* 834, *The only perfect Rule of Conſcience in the exerciſe to God, is the Spirit of Chriſt, and not any other thing. And becauſe ſomething beſides the Spirit of God exerciſes the Conſcience, therefore it is that here are ſo many Ways and Sects of Religion, and kinds of Worſhip in Chriſtendom, and among Chriſtians, while the Spirit of Chriſt* [*only*] *is not the Rule of Judgment, and exerciſe of Conſcience to God and man.* Again, *pag.* 861. *The judgment in that matter* (*Hereſie*) *muſt be juſt, equal, Holy, and* [*only*] *by the Spirit of Chriſt, which is infallible, and gives infallibility of judgment and diſcerning into all Caſes and Things.*

Mr. *Penn* ſpends the Fourth Chapter of his late Book, Entituled, *Reaſon againſt Railing*; to prove that the Light within, and not the Scriptures, is the Rule of Faith and Practice. In *p.* 47. he ſaith, *We dare boldly affirm in the Name of the Lord, that the great reaſon of our Belief concerning them* (*the Scriptures*) *is* [*not any outward thing*] *but that inward Teſtimony, Record, and heavenly Amen, that we have frequently received from the Holy Light within us, to the Truth and Faithfulneſs of thoſe Sayings.* Again, *p.* 48. *Wherefore the Scriptures are ſo far from being the great Rule of Faith and*

Practice,

Practice, that the Light of Christ within us, is both our Warrant and Rule for Faith in, and Obedience to them. Again, *p.* 114. *Let it be remembred* (saith he) *that Christ promised to send the Spirit of Truth to lead into all Truth; as much as to say, none are led into the Truth, nor in the Truth, but by the Holy Spirit of Truth; or that their practice is a Lie, or they are led into a Lie, who are not led by the Spirit of Truth; [that alone] leads into all the ways of Truth. Where, by Truth is not meant the meer Letter of the Scripture; which notwithstanding is true, but the living, powerful Truth, Christ, the Way, the Truth, and the Life; of which the Scripture is but a Record, or Declaration.* And, *p.* 115. *Many may run into the practice of several outward things mentioned in the Scriptures to have been the practice of Saints in former Ages, and yet not be led into the Truth; for [all that] is but Will-Worship, Imitation, and Unwarrantable.*

Your Notion concerning your Way, then, thus represented, is this, or to this effect.

That God, Christ, the holy Spirit, do by immediate Illumination of your minds, and without external teaching by the Scriptures, or by men, shew you, or reveal to you what you ought to believe and do; and by their immediate motion or operation, draw or perswade you to believe and practise accordingly.

ly. Which Illumination or Operation, you call *The Light within*, or the *Holy Anointing*, which teacheth all things. This I take to be your ſence, when you ſay, you own Scripture, but not as your Teacher; and that ſuch have no need of the Scripture to teach them, and that all the Children of God are taught of God, and need not any other Teacher. And again, that God's pure Spirit is put into the inward parts to be the Rule and Guide of Life in all things; and that the only perfect Rule of Conſcience in the exerciſe to God, is the Spirit of Chriſt, and not any other thing. That the Scriptures are ſo far from being the Rule of Faith and Practice, as that the Light within is both your Warrant and Rule. That the Spirit of Truth [alone] leads into all Truth. And that the infallible Spirit of Chriſt gives Infallibility of judgment and diſcerning into all Caſes and Things.

This then is your Method and Way.

Now I will ſhew you what is God's Method and Way; which is quite different from yours. The Goſpel plainly declares, That there ſhall be a Reſurrection of all men after Death, and a State of everlaſting weal or wo in another world; and that as many as believe Chriſt to be the Son of God, and Saviour of the world, and repent them of the evil they have done, and ſincerely obey his Laws, ſhall,

ſhall, by his Death which he ſuffered for ſin, receive Remiſſion of ſin, and Eternal Life; but that thoſe that do not, ſhall be puniſhed with everlaſting Deſtruction. This Goſpel, this Doctrine, being not knowable by men, by any Natural Light in them, without Divine Revelation from God; Jeſus Chriſt, who came from the Boſom of the Father, he revealed it himſelf to his Apoſtles and others, by his Doctrine, and after his Aſcenſion into Heaven, he by ſending them the Holy Spirit, immediately inſpired them with a clear knowledge and underſtanding of it, and ſo by the gift of ſpeaking divers Languages, accompanied with boldneſs and utterance, enabled them to reveal and publiſh it to the world, and to procure Credit to it by many Signs and Wonders which were done by them. And ever ſince that, God's way and method of bringing men to Salvation, that live where the Goſpel comes, hath been by making known this Goſpel to them, by word or writing; and ſo by the mighty Motives contained in it, ſuch as the Manifeſtation of God's Love in the Gift of Chriſt, the Hopes of Eternal Life, and the Fears of Eternal Death, in concurrence with the Operation of his Grace and good Spirit, together with the rational Evidence of the Truth of it, to perſwade men to believe and embrace it, and to live according to it.

So

So that according to this Repreſentation, compared with that made of your Way, God's Way and Method, and yours greatly differ.

You holding that the Holy Spirit directs and perſwades men what to believe, and do, by his own immediate working, without outward teaching; whereas (as we ſay) he doth it by outward teaching.

It is God, Chriſt, the Holy Spirit, that works the ſaving change in men; but he doth it ſtill by the Word of the Goſpel, as communicated to mens minds by the Scriptures, or by mens teaching the ſame Doctrine which is contained in the Scriptures; and it is this Doctrine that is the Rule of Faith and Practice. And this I doubt not to make very plain to you (in oppoſition to your way) if you will not ſhut your eyes. And this I ſhall endeavour gradually, ſtep by ſtep, in certain Propoſitions.

§. 3. *Firſt*, In the Apoſtles days, in which there was the greateſt effuſion of the Holy Spirit on them and other Chriſtians, that ever hath been yet, even then God's way of bringing men to believe the Goſpel, and to live according to it, was by publiſhing it to men by men, either by Word or Writing, and evidencing it to be from God. The Apoſtles indeed had the Goſpel from Chriſt himſelf immediately,

mediately, as he himſelf had it from the Father, who gave him Commandment what he ſhould ſay and what he ſhould ſpeak: It at the firſt began to be *ſpoken by the Lord himſelf*, and was confirmed unto us by them that *heard* him; as 'tis ſaid, *Heb.* 2. 4. But after Chriſt's Aſcenſion, others at the firſt received the Knowledge and Faith of the Goſpel, by the Miniſtry of the Apoſtles, who were his Ambaſſadors to the world, by them he made known his Salvation to the Ends of the Earth. When our Saviour prayed for all other good Chriſtians that ſhould be in the World, beſides his Apoſtles, he deſcribes them thus, *viz.* Such as ſhould believe through *their Word*, *John* 17. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me *through their Word*. And it pleaſed God by the fooliſhneſs of *Preaching*, to ſave them that believe, 1 *Cor.* 1. 21. And ſo Faith cometh by *Hearing*, ſaith he, *Rom.* 10. 17. By hearing of what, and of whom? Why, by hearing the Goſpel preached by ſuch whom God ſent to preach it; of which mention is made in the precedent Verſes. The Doctrine which the Apoſtles preached, which is the Goſpel, is ſaid to be the *Power of God to Salvation*, Rom. 1. 16. And the Reaſon is given in *ver.* 17, 18. Becauſe thereby the Righteouſneſs of God is revealed from Faith to Faith. That is God's

 method

method of justifying men, upon condition of their believing, and obeying of it; and because thereby the eternal Wrath of God from Heaven, is revealed against all Ungodliness and Unrighteousness of men. This Revelation being from God, and the things, the Motives revealed being powerful Arguments to prevail with men, to receive and obey the Gospel; upon their doing of which, they shall be saved: thence it is that 'tis called *The Power of God to Salvation*, not excluding the concurrent Operation of God's Spirit upon the heart by it.

This being so, your Leaders manifest a strange degree of *Unlearnedness* in the things of the Gospel, when they deny saving Grace to be wrought by the outward Administration of the Word, or Teaching by man (as they do when they attribute it to God alone, as his immediate Work) and all because the Scripture attributes it to God, to Christ, to the Holy Spirit: Whereas nothing is more common than to attribute the same Effect sometimes to one Cause, sometimes to another; when there is the Concurrence and Co-operation of several Causes to the producing of the same Effect; as there usually is in God's working savingly upon men. As men are said in Scripture to be *born of God*, *to be born of the Spirit*; so they are said to be born of the *Immortal*

mortal Seed of the Word, 1 Pet. 1. 23. Becauſe that is God's Inſtrument. *Of his own Will begat he us by the Word of Truth*, Jam. 1. 18. And the Goſpel is the *Miniſtration of the Spirit*, and the *Sword of the Spirit*, as it is called; becauſe it is the great Inſtrument or Means by which the Spirit doth its Work upon men.

Indeed the Work of Grace in men, is moſt properly attributed to God, to Chriſt, though other Cauſes concur to the producing of that Effect; becauſe he is the principal Cauſe of it, and all other but ſubordinate; and yet the Effect is ſometimes attributed to ſubordinate and ſecond Cauſes alſo, though leſs properly. Thus Chriſt, the principal Cauſe of it, is ſaid to be *The Light of the World*, *the Light of men*, becauſe he by his Goſpel, as the Author of it, diſcovers and reveals to them a future everlaſting Happineſs attainable in another World, and the way to it; and yet the Goſpel it ſelf, yea the Apoſtles, and Paſtors, and Chriſtian Profeſſors, are alſo ſaid to be the *Light of the world*, as ſubordinate Cauſes, under Chriſt, of the Illumination of men in the knowledge hereof, *Mat.* 5. 14. 2 *Cor.* 4. 4. *Phil.* 2. 15, 16. All which had you well conſidered, you would never have oppoſed mens being enlightened and taught by Chriſt, as ye do, to their being taught by the Scriptures, or by men; and all becauſe, forſooth, the Illumination of men

is attributed to Christ. This very thing here ſuggeſted to you, would in great part reduce you, and ſet you to rights, if you could be but willing to receive and own that for truth, which cannot without great abſurdity and contradiction to the Scriptures be denied. But for want of diſtinguiſhing between things and things, which in ſome reſpect, ſeem to be the ſame, but in other reſpects greatly differ, you run your ſelves into Error and great Abſurdities.

I will upon this occaſion, inſtance in another thing not much unlike to that but now mentioned, wherein you greatly miſtake, for want of diſtinguiſhing; and that is, touching the Preſence of Chriſt in men: For becauſe the Scriptures ſpeak of Chriſt's being [in] men; and becauſe Chriſt is God, and God every where preſent, and ſo in all men; from theſe thus jumbled together, you infer, that therefore Chriſt *is in all men*; and that being ſo, you farther infer that all men are taught by him himſelf immediately without external Teaching. In doing of which, you confound things together which are diſtinct, to the darkning of them in your underſtandings, and the miſguiding you in Judgment: You do not diſtinguiſh as you ought to do between the *Eſſential* Preſence of Chriſt, as *God*, and his *Virtual* Preſence, as *Mediator*, God-man. For although

although Chriſt, as God, is preſent to every man, in the exerciſe of common Providence, in the world; (*My Father worketh hitherto, and I work*; ſaith he, *John* 5. 17.) yet in reſpect of his *Virtual* Preſence, as *Mediator*, as when he rules and operates in mens hearts by his Authority, and by the Evangelical Law, in this ſence (which yet is, doubtleſs, the ſence in which Chriſt is ſaid in Scripture to be *in* men, and to *dwell in* them) I ſay, in this ſence he is not in all men. For men are ſaid to be without Chriſt, until they are converted to Chriſtianity, *Eph.* 2. 12. And it is by Faith (which only ſome, and not all men have) that Chriſt dwells in any mans heart, *Eph.* 3. 17. It is by that Faith that his Authority in his Doctrine and Law is owned, and where that's ſincerely owned, there Chriſt is ſaid to dwell. Not that Chriſt as Mediator *God-man*, dwells *perſonally* in men; for in that ſence and reſpect he dwells in Heaven, and is at the right hand of the Majeſty on high. And therefore as Teacher of his Church, he doth not teach men now immediately in perſon, but by his Goſpel which he ſends to them, by which he enlightens them in the way of Salvation. Ye do therefore err, not knowing or underſtanding the Scriptures, while you attribute thoſe effects to the *Eſſential* Preſence, and immediate operation of Chriſt in men, which are

wrought by him indeed, but it is by the *Inſtrumentality and Agency of ſecond Cauſes*, the Goſpel and the Miniſtration thereof by men.

I wiſh that by theſe Inſtances, you could be made ſenſible of your great weakneſs in deſpiſing *Diſtinctions*, as if they were but effects of Carnal Reaſon and Fleſhly Wiſdom; for ſith Words that are the ſame in ſound, are often uſed to ſignifie things of a different Nature; and words different in ſound, to ſignifie things of the ſame Nature; inſtances of which the Scripture abounds with, they muſt of neceſſity be perpetually liable to Error and groſs Miſtakes, that throw away Diſtinctions as uſeleſs, which is your own caſe in many other things beſides theſe now inſtanced in.

Since then it was God's Method in the Apoſtles dayes to bring men to ſalvation, by believing and obeying the Doctrine preached by them, as I have ſhewed; It is marvellous that any that pretend to know any thing in Chriſtianity, ſhould deny this Doctrine to be the Rule of Faith and Chriſtian Practice, whenas that's the very end and Reaſon of the promulgation of it, to direct men what to believe and do, that they might be ſaved; and to excite them to believe and do accordingly. When St. *Paul* ſaith, Whereto we have attained, let us walk by the ſame *Rule*; doth he not by *Rule* mean the Apoſtles Doctrine, whenas

whenas in the next words, he propoſeth himſelf that lived according to what he taught, as an example for them to follow, *Phil.* 3. 16,17. It was the great commendation of the primitive Chriſtians, that they continued ſtedfaſtly in the *Apoſtles Doctrine*, Acts 2. 42. And St *John* ſaid, *Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God:* And to tranſgreſs, ſure is to ſwerve from the Rule, 2 *John* 9. This Doctrine of Chriſt is called the *Goſpel of the Kingdom*, Mat. 4. 23. and 9. 35. and 24. 14. For it is that Rule by which Chriſt our King doth rule and govern his Subjects both in Heart and Life; as the Laws of the Land are the Rule according to which Earthly Kings do govern theirs.

The Sum and Subſtance of the Doctrine which the Apoſtles preached, one as well as another, and in one place as well as another, is called *The Form of Sound Words*, 2 Tim. 1, 13. *The Principles of the Doctrine of Chriſt*, Heb. 6. And this Form of Doctrine was delivered to the Chriſtians, to rule and govern themſelves by, *Rom.* 6. 17. *But now have obeyed from the heart that Form of Doctrine which was delivered to you*: And it was ſo much a Rule to them, that they were commanded to *mark* and *avoid* ſuch as cauſed Diviſions and Offences *contrary to the Doctrine which they had learned*, Rom. 16. 17. And forbid to receive

into their Houſes ſuch *as brought not this Doctrine*, 2 John 10. And if any man teach otherwiſe, ſaith St. *Paul*, and *conſents not* to wholeſom words, even the words of our Lord Jeſus Chriſt, and *the Doctrine which is according to Godlineſs*, he is proud, knowing nothing, 1 *Tim.* 6.3,4.

Theſe things being all ſo plain, as what can be plainer; it cannot but be highly ridiculous for ſuch as are ignorant in the very A, B, C, of Chriſtianity (as by your diſſent in this plain Truth, you appear to be) to pretend to ſuch Sublimity and Spirituality, as to eſteem all other Chriſtians in the world, of what denomination ſoever, that are not of your way, in compariſon of your ſelves, to be all in Darkneſs and Confuſion.

§ 4. The *Second Propoſition* is this; Although the firſt Promulgators of the Goſpel were enabled by immediate Revelation from Chriſt to teach it unto others; yet afterward God's ordinary way and method of tranſmitting the Knowledge and Faith of the Goſpel downwards to others ſucceſſively, was by ſuch mens teaching it to others, as had themſelves learned it of the Apoſtles, or others that taught the ſame Doctrine as they did. Thus *Timothy* and *Titus*, though Evangeliſts, were inſtructed by *Paul* in the Chriſtian Faith; and how they ſhould behave themſelves in their publick

capacities

capacities as Evangeliſts or Biſhops; and this was done, partly by Speech, and partly by his Epiſtles to them, 2 *Tim.* 1. 13. Hold faſt the Form of ſound words which thou *haſt heard of me*, 2 Tim. 3. 14, 15. Continue in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them, and that from a Child thou haſt known the Holy Scriptures. *Titus* learned the Chriſtian Faith by *Paul*; for which cauſe he ſtiles him his *Son in the Common Faith*, Tit. 1. 4. And by his Epiſtle inſtructs him in the Election of Biſhops, which he was to place in the Cities of *Crete*: And one of his Inſtructions about this Affair was, that he ſhould ordain ſuch as *held faſt the faithful word as they had been taught*, Tit. 1. 9. And the ſame things which *Timothy* had learned of *Paul*, he was to commit to faithful men, and ſuch as ſhould be able to teach others, 2 *Tim.* 2. 2. The things which thou haſt *heard of me* among many Witneſſes, *commit thou to faithful men, who ſhall be able to teach others alſo.*

§. 5. 3. The ſame Doctrine, and many of the ſame Miracles were committed to writing by the Apoſtles, which were firſt preached and done by Chriſt, and his Apoſtles, and for the ſame end; to wit, to bring men to the Chriſtian Belief and Life, *John* 20. 31. But theſe are *written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing,*

ye

ye might have life through his Name, 1 John 5. 13. These things have I *written* unto you that believe on the Name of the Son of God, that ye may *know* that ye have Eternal Life; and that ye may *believe* on the Name of the Son of God: That is, that they might believe more groundedly and firmly, and so constantly and perseveringly against all opposition and temptations to the contrary, *Luke* 1. 3, 4. It seemed good to me also, having had perfect understanding of things, from the very first, to *write* unto thee, most excellent *Theophilus*, that thou mightest *know the Certainty* of those things wherein thou hast been instructed. 2 *Tim.* 3. 15, 16. *The Scriptures given by inspiration* of God, are profitable for reproof, correction, and instruction in righteousness; and able to make men wise unto salvation, through Faith which is in Christ Jesus. *Rom.* 16. 26. And by the *Scriptures of the Prophets*, according to the Commandment of the everlasting God, *made known* to all Nations for the obedience of Faith. God of old commanded the Law written, to be read to all the Congregation of *Israel*, that they might learn to fear him, *Deut.* 31. 11, 12.

§ 6. 4. The Apostle required the same regard to be given to what he taught by his Epistles, as to what he taught by speech, face to face, 2 *Thes.* 2. 15. Therefore stand fast, and

and hold the Traditions which ye have been taught, *whether by word or our Epiſtle*, 1 Cor. 14. 37. If any man think himſelf to be a Prophet, or ſpiritual, let him acknowledge that the things which *I write unto you, are the Commandments of the Lord.* And the Epiſtles written to particular Churches, were intended for the benefit of all, in thoſe things which in their nature were of common concern unto all, 1 *Cor.* 1. 2. Unto the Church of God at *Corinth* —— *With all that in every place* call upon the Name of Jeſus Chriſt our Lord both theirs and ours. The two Epiſtles of St. *Peter*, the firſt Epiſtle of *John*, the Epiſtle of *Jude*, and that of *James*, are all General Epiſtles, not directed to any particular Churches, as ſuch; but to the Chriſtians ſcattered abroad in the world. And the *Coloſſians* were to read the Epiſtle ſent to *Laodicea*; and the *Laodiceans* to read that ſent to the *Coloſſians*, as well as thoſe that were ſent to both themſelves reſpectively, *Col.* 4, 16. And St. *John* was commanded to ſend all the ſeven Epiſtles to each of the ſeven Churches in *Aſia*, and not only one Epiſtle to one Church, and another to another. And in *Rev.* Chap. 2, & 3. It is ſeven times ſaid, He that hath an Ear, let him hear what the Spirit ſaith unto the Churches; as every man in the world hath, that is not deaf. And *Chap.* 22. 18. I teſtifie to *every*

man

man (ſaith Chriſt) that heareth the words of the Propheſie of this Book, &c. And there is great reaſon why the ſame regard ſhould be given to what the Apoſtles and Evangeliſts wrote, as to what they ſpake; as long as they either wrote the ſame Doctrine, or Hiſtory, upon the ſame evidence. For the Doctrine is the ſame after it is written, as it was before; for its Being written, doth not alter the Nature of it. And therefore men muſt needs be as much concerned in their Belief or Diſbelief, Obedience or Diſobedience to it, when it is communicated to them by writing, as when it is ſo by Preaching; yea, I had almoſt ſaid, or by immediate Revelation: For 'tis not the way and manner of communicating the will of God to us, that makes it ſaving; but our belief and ſerious conſideration of it, and yielding obedience to it, how, or by what means ſoever we come to know it. Otherwiſe 'tis poſſible men may have Revelations from God, as *Balaam* had; and as *Judas* and other workers of Iniquity, that propheſied and caſt out Devils in Chriſt's Name, had, or might have had, and yet not be profited by them. And if there be any leſs degree of evidence of Divine Truth when it is communicated to us by writing, than when it was communicated to others by the Apoſtles preaching, or to the Apoſtles themſelves by immediate

diate Revelation; yet belief of it, and obedience to it upon that leſs degree of Evidence, is not the leſs, but rather much more rewardable, than is obedience to it upon greater evidence, *John* 20. 29. Jeſus ſaith unto him, *Thomas*, becauſe thou haſt ſeen, thou haſt believed; bleſſed are they which have *not ſeen*, and yet have believed.

It is not to be imagined but that the Apoſtles and Evangeliſts have expreſſed the Chriſtian Doctrine, and the Reaſons why it ſhould be believed, in as plain terms when they wrote it, as when they preached it.

They could hardly ſpeak thoſe great Doctrines touching the Eſſentials of Chriſtianity, plainer than they are communicated to us by their Writings, yet how plain ſoever they ſpake them, the very ſame things (prejudice, worldly intereſt, and the love of Luſt) which now detain men from obeying their Doctrine, as communicated and tranſmitted down to us by their Writings, did in like manner keep back Multitudes from yielding Obedience to their Doctrine, then when they themſelves preach'd it to them, and wrought many Miracles to convince them that it was from God. And as men then that had no mind to obey the Doctrine which Chriſt and the Apoſtles preach'd, raiſed Cavils and pickt Quarrels againſt it: *Why do you not underſtand*

stand my speech? even because ye cannot bear my Word; said our Saviour to such, *John* 8. 43.) Even so at this day; those Atheistical and loose men, that have no mind to conform their Hearts and Lives to the holy Doctrine of Christ in the Scriptures, raise Cavils, and pick Quarrels against the Scriptures, which are a standing Reproof to their bad Tempers, and evil Lives; which because they are so, they seek by all means to invalidate them, that they might the more securely, and without disturbance from them, hold on their ungodly course, secretly, or openly.

How far any that have led you the way, may be concerned in such a thing as this, I shall not say; but sure I am, it concerns both you and them to think on't: and so much the rather, because 'tis seldom, if ever seen among other men, but that those that are cold in their affection to the Scriptures, are as cold to the power of Godliness, or rather zealously hot against it.

And indeed I must needs say, you bewray your cold affection to, and your little and slight esteem of the holy Scriptures, while you think you have ground pleasedly to call them the Dead Letter, from that Saying of the Apostle, in 2 *Cor.* 3. 6. *Who hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit:* And to call those that preach

preach from the Scriptures, *Miniſters of the Letter*. Whereas that Expreſſion is ſo far from ſerving your purpoſe herein, as that if you underſtood it (which alas, you do not) you would find it to caſt a Glory and Honour upon the Scriptures of the New Teſtament, and no diſparagement at all upon thoſe of the old, upon any account of the matters therein contained, as being written. For the Doctrine of the Old Teſtament it ſelf is not called the Letter becauſe it is in Writing; nor that of the New, the Spirit, becauſe not in Writing; but becauſe the Subject-Matter of which the *Moſaical* Covenant did much conſiſt, and many of the things therein contained, were but figurative, and outward Repreſentations of thoſe excellent Spiritual things, which in the Goſpel, are plainly and nakedly expreſſed, without any ſuch Vail or Cover: For ſo the Apoſtle, in the proceſs of this his Diſcourſe, doth more plainly expreſs it, *ver.* 12, 13, 14. *We uſe great plainneſs of Speech, and not as Moſes*, which put a Vail over his Face, ſo that the Children of *Iſrael* could not look or ſee to the end of that which is aboliſhed——*Which Vail is done away in Chriſt*; that is, in the Doctrine of Chriſt, in the New Teſtament; in which Doctrine, Divine and Spiritual Truth is ſtripp'd out of its Cloathing and Covering, and repreſented as it is in its own

own nature, and not in dark figures. And that this, and not the Writing, or not Writing, is meant by Letter and Spirit, will farther appear by comparing other Texts of Scripture with this. *Rom.* 2. 29. Circumcision is that of the heart, in the *Spirit*, and not in the *Letter*. By *Letter* here is plainly meant Circumcision in the *Flesh*; and by *Spirit*, that which was couched under it, or signified by it; and that is the Circumcision of the *Heart*; which in the New Testament is called *Mortification*, or Purifying of the Heart, or crucifying Affections and Lusts.

So again, *Rom.* 7. 6. But now we are delivered from the Law, that being dead, wherein we were held, that we should serve in *Newness of Spirit, and not in the Oldness of the Letter*: That is, according to those plain Precepts of the Gospel which answer the Spirit and Scope of the Law; and not in the outward Ceremony, which were but figurative of them; as in offering our Bodies a living Sacrifice, instead of slain Beasts; in cleansing our selves from the filthiness of the flesh, instead of Legal Purifications by washing the Body, in *putting off the Body of the Sins of the Flesh*, and all evil Concupiscence, and not in cutting off the Foreskin of the Flesh. And those Ministers that preach this, and other like Spiritual Doctrine, out of, or according

cording to the Scriptures of the New Teſtament, and not the Ceremonies of *Moſes*, they are Miniſters of the New Teſtament, not of the Letter, but of the Spirit. Which had you underſtood, you would never have poured your ſpiteful contempt on them as you have, by calling them *Letter-Preachers*.

I ſhall conclude what I have ſaid in this Propoſition, to ſhew that the ſame regard is due to the Doctrine of the Apoſtles when written, as now it is, as when it was preached by them; by remembring you of this one great Truth, That every man ſhall be tried and judged at the laſt day, by that Law he hath been under. The Gentiles that are, or have been without a written Law, ſhall be judged without any ſuch Law: and the *Jews* which were under a written Law, they ſhall be judged by it, *Rom.* 2. 12. Even ſo, thoſe that are under the Goſpel written, will be judged by that; as thoſe that were under the immediate preaching of it by Chriſt and his Apoſtles before it was written, will be judged by that. *He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have ſpoken, the ſame ſhall judge him at the laſt day*, ſaith our Saviour, *John* 12. 48. And if that be the Rule by which thoſe ſhall be judged that have his Word made known to them, be it by one means or by ano-

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ther, then it greatly concerns all ſuch to make that Word of his the Rule of their Life and Practice, as ever they hope to come off well upon their Trial at laſt, whatever you talk of its not being a Rule as it is a written Word. And therefore beware leſt then that come upon you, and be ſaid of you, which is written in one of the Prophets; *I have* written *to them the great things of my Law, and they have counted them as a ſtrange thing*, Hoſ. 8. 12.

§. 7. 5. The next Propoſition is this; That the Holy Scriptures extant in the Apoſtles days, in conjunction with the Doctrine of the Chriſtian Faith, however made known, by Writing, or otherwiſe; were then, through that Grace of God, which uſually attends a due uſe of them, able to make men wiſe to Salvation, 2 *Tim.* 3. 15. *And that from a Child thou haſt known the* Holy Scriptures, *which are* able *to make thee wiſe unto ſalvation, through Faith which is in Chriſt Jeſus.*

If by *Scriptures* here, you will underſtand the Scriptures of the Old Teſtament only, yet you may eaſily collect that if thoſe Scriptures were in great part able to make men wiſe unto Salvation, then when the Goſpel was on foot, then the Scriptures of the New Teſtament, as containing the Chriſtian Doctrine, are able to do it much more; and both in conjunction to be effectual to that end.

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The Apoſtle acquainted the Chriſtians then, that the Myſtery of the Goſpel by the *Scriptures of the Prophets*, is, and that according to the Commandment of the everlaſting God, *made known*; to all Nations for the obedience of Faith, *Rom.* 16. 25, 26.

§ 8. 6. The Holy Scriptures, as the means which God works by, are able, not only to make men in a private capacity wiſe unto ſalvation; but alſo to furniſh men for the diſcharging of the publick Office of Teaching and Governing in the Church of God. The Holy *Scriptures given by inſpiration of God, are profitable for Doctrine, Reproof, Correction, and Inſtruction in Righteouſneſs, ſo as to make the* man of God, to wit, a publick Preacher, *perfect, throughly furniſhed to all good works*; even to enable him to diſcharge his whole Duty towards the Souls of others, 2 *Tim.* 3. 16. And St. *Paul* by his *Writings*, inſtructed even *Timothy* himſelf, how to behave himſelf in his Office and publick Capacity, 1 *Tim.* 3. 14. *Theſe things* write *I unto thee, that thou maiſt* know how to behave *thy ſelf in the Houſe of God, which is the Church of the Living God.* And for the better diſcharge of his Miniſterial Office, directs and enjoins him to give attendance to *Reading*, and to *Meditation*, or Study, 1 *Tim.* 4. 13, 15. Which ſure would have been needleſs, if he had been ſufficiently able

to have done all by the immediate Illumination and operation of God's Spirit; as you ſaucy Your Teachers are able to do.

§ 9. 7. The ſame promiſe is made to the *reading* of the Word *written*, and to the keeping of it, as is to the hearing and keeping of it, *Rev.* 1. 3. *Bleſſed is he that* readeth, *and they that* hear *the words of this Propheſie, and keep thoſe things which are written therein.*

§ 10. 8. The Scripture is ſaid to ſay this or that, which yet God ſaid himſelf, or by his Servants, *Rom.* 9. 17. *The* Scripture *ſaith unto* Pharaoh, *even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee*, Rom. 10. 11. *The* Scripture *ſaith, Whoſoever believeth on him, ſhall not be aſhamed.* Gal. 3. 22. *The* Scripture *hath concluded all under ſin. What ſaith the* Scripture? *Caſt out the Bondwoman and her Son*, Gal. 4. 30. Which yet was the Saying of God himſelf. *Gen.* 16. *Another* Scripture *ſaith, They ſhall look on him whom they have pierced*, John 19. 17. *No Propheſie of the* Scriptures *is of private Interpretation*, 2 Pet. 1. 20. So that according to this, look what God ſaith in and by the Scriptures, touching ſuch things as concern us, is in effect the ſame, as if he had ſpoken them to us himſelf immediately, *If any man think himſelf to be a Prophet, or Spiritual, let him acknowledge that the things I* write *unto you,*

you, are the Commandments of the Lord, said St *Paul*, 1 Cor. 14. 37.

You are wont to insinuate indeed, as if the Scriptures were not of that use to us now, as they were to them, to whom they were first written. But however they might more concern them than us in some particular cases *proper to them*, yet in things of *common concern*, they are as much for our use as they were for theirs. *For whatsoever things were* written *aforetime, were* written *for our Learning*, Rom. 15. 4. What God said to *Joshua, I will never leave thee nor forsake thee*; the Apostle would have all faithful Christians relie on; as if it had been spoken to themselves, *Heb.* 13. 5. That which was first spoken to the *Jews*, Lev. 26. The Apostle applies to the Believing *Gentiles*, as much as if it had been spoken to them only, 2 *Cor.* 6. 16. *For ye are the Temple of the Living God; as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people.*

§ 11. 9. We that have the Doctrine of Christ and his Apostles brought down to us in the Scriptures, may, according to Scripture-Dialect, be said to *have* Christ and his Apostles, as truly as it was said of the *Jews* in our Saviour's days on Earth, that they had *Moses* and the Prophets; for it was by having in the Scriptures, what they said and did; that

were ſaid to have them. And by hearing and believing the Scriptures of the New Teſtament, we may as well be ſaid to hear and believe Chriſt and his Apoſtles, as they to hear and believe *Moſes* and the Prophets; which yet they were ſaid to do, when they did believe their *Writings*, Luke 16. 29. *They* have *Moſes and the Prophets, let them* hear them. Ver. 31. *If they hear not Moſes and the Prophets, neither will they be perſwaded though one roſe from the dead.* John 5. 46, 47. *Had ye* believed Moſes, *ye would have believed me; for he wrote of me: But if ye believe not his* Writings, *how ſhould ye believe my Words?* Chriſt promiſed his Apoſtles, upon his giving them Commiſſion to teach all Nations, that he would be with them to the end of the world; and he is ſo in one ſenſe, when he accompanies their Miniſtration by their Doctrine and Writings, with the preſence of his Grace and power in their continuation to the end of the world. And as it is ſaid of *Moſes*, Acts 15. 21. That he had thoſe *in every City that* preached *him, being* read *in the Synagogues every Sabbath day*; inaſmuch as his Books of the Law were read; ſo for the ſame, or like reaſon, it may be as truly ſaid, that Chriſt hath thoſe that preach him now, when the Books of the New Teſtament written by inſpiration of his Spirit, are read among

mong us and opened unto us every Lord's Day. You may then ſafely conclude, that thoſe that have the Doctrine of Chriſt in his Goſpel among them, have Chriſt among them; and all that receive and hold faſt that, do receive and hold faſt him: So ſaith St. *John* in his ſecond Epiſt. *v.* 9. *He that abideth in the Doctrine of Chriſt, he hath both the Father and the Son.* And again, 1 *John* 2. 24. *If that which ye have* heard *from the beginning, ſhall* remain in you, *ye alſo ſhall* continue in the Son and in the Father.

§ 12. 10. That in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion; but a new Creature; is a moſt important Doctrine, declared in *writing* by St. *Paul*, Gal. 6. 15.

And when he ſaith in the next Verſe, *As many as walk according to this* [Rule] *peace be on them*; it is moſt evident he was not of your mind and way, who hold that the Holy Scriptures, or Doctrine contained in them, which is the ſame, are not a Rule of Chriſtian Faith and Practice.

This written Doctrine of the Goſpel, we ſee, is a Rule for Chriſtians to walk by; as the written Law and Teſtimony was to the *Jews*; and as it was ſaid of thoſe that walked not according to that Word or Rule, that it was becauſe there was no Light in them, *Iſa.* 8. 20.

Even ſo, and for the ſame reaſon, it may now be ſaid of you, that if you walk not according to this Rule, it is becauſe in truth there is no Light in you, how much ſoever you vainly boaſt of it, and cenſure others for want of it; that yet make it their daily care and endeavour to walk according to the Light and Guidance of that Rule, that hath its ſeat in their Conſcience.

And now, Sirs, by this time, methinks you ſhould not but perceive, that I have given you proof in good meaſure heaped up, ſhaken together, preſſed down, and running over; That Gods way and method of directing men, what to believe and do as neceſſary to their Salvation, and of perſwading them to believe and do accordingly, is, and hath been by that teaching which comes from God into the Soul by outward means, ſuch as is his Word written, or by mens teaching the ſame Doctrine which is contained in the Scriptures; and if ſo, then not by his immediate teaching and operation, without ſuch outward teaching, which yet is that which you hold and teach, in oppoſition to God's Method. The Proof of this is ſo evident and convincing, that if you will but give your minds and Conſciences Liberty ſeriouſly to conſider it; I cannot imagine how you ſhould poſſibly perſiſt in your way, without offering ſome violence

violence to the reaſon of your Minds.

§. 13. But ſince you have ſtrengthened your ſelves in this your perſwaſion, out of an Opinion you have that ſome Scriptures are on your ſide in it, I ſhall yet add ſomething farther to convince you of Error and Miſtake therein.

You ſeem to ground your ſelves much upon *John* 1. 9. Where it is ſaid of Chriſt, *This is the true Light which lighteth every man that cometh into the world.*

That Chriſt doth one way or other lighten every man that comes into the world, is a great truth here declared: But that which you are wont to alledge it for, and which you are to prove hence, if you would have it do your buſineſs, is, That Chriſt lighteneth every man that comes into the world, with the knowledge of what he ought to believe and do in order to his ſalvation, without learning it from or by any *Outward Means.*

That no ſuch thing, as that Chriſt ſo lightens all men without *Outward Teaching*, can be proved, either from this or any other Scripture, I ſhall eaſily ſhew you.

Chriſt doth enlighten all whom he doth enlighten in one or more of theſe three ways; either, 1. By Natural Light. Or, 2. By Supernatural Revelation. Or, 3. By outward Teaching by Speech, or Writing, or Example, in conjunction with the inward aſſiſtance of his Spirit. 1. Chriſt

1. Christ indeed, as God Creator (as he is described in the beginning of that Chapter) doth enlighten every man that comes into the world, with the faculty of Reason and Understanding, by which he may know that there is a God, and that he is to be worshipped, and that he is placable; and the difference between moral good and evil in many things. But however this may possibly be a Light sufficient to direct the Heathen to as much as God expects from them (if they live up to it) to whom he affords no other Light; yet this Natural Light is *not sufficient* to direct those that live under the Gospel, to believe and do what they are bound to believe and do, upon pain of Damnation. They that live under the Gospel, are bound to believe Jesus to be Christ, the Son of God, and Saviour of the world, and that upon pain of damnation. *If ye believe not that I am he, ye shall die in your sins*; said our Saviour to them to whom the Gospel came, *Jo.* 8. 24. *Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the Spirit of Antichrist*, 1 John 4. 3. *He that believeth not the Son of God, shall not see Life; but the wrath of God abideth on him*, Joh. 3. 36.

Now that no man can know Christ, know him to be the Son of God, and Saviour of the world, by his Natural Light, without Supernatural Revelation from God, or Instruction

ſtruction from without, derived from them that had ſuch Revelation, is moſt evident. When *Peter* ſaid to Chriſt, *Thou art Chriſt the Son of the Living God*; our Saviour told him, *Fleſh and Bloud had not revealed that unto him, but his Father*, Mat. 16. 16, 17. And *the Natural man receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned*; that is, they are knowable only by means that are purely ſpiritual and ſupernatural; as the revelation of the Goſpel at firſt was. And it may well be, that in this reſpect 'tis ſaid, that *no man can ſay that Jeſus is the Lord, but by the holy Ghoſt*, 1 *Cor.* 12. 3. For no man could know that he was ſo, but by that Revelation and diſcovery which the Holy Ghoſt ſeveral ways at the firſt made concerning him. *He ſhall glorifie me; for he ſhall receive of mine, and ſhall ſhew it unto you*, ſaid Chriſt to his Apoſtles, concerning the Holy Spirit, *John* 16. 14. And Chriſt is ſaid to be *juſtified* in or by the *Spirit*, to be what he himſelf ſaid he was, and his Apoſtles witneſſed him to be, 1 *Tim.* 3. 16.

All this ſhews that though Chriſt do enlighten all men with Natural Light, yet this is not ſufficient without ſomewhat elſe, to enlighten all men; particularly thoſe that are under the Goſpel, with the knowledge of what is neceſſary for all ſuch to know and believe

lieve in order to their Salvation: For *to whom much is given, of him much shall be required*, Luke 12. 48.

Then secondly, Another way by which Christ enlightens men with the knowledge of himself, and of what is necessary for mens Salvation, is by immediate and supernatural Revelation; and thus he enlightened the Apostles, that they might be able infallibly to teach the way of Salvation by Christ, through Faith in him, and Obedience to him; *For God*, saith one of them, *who commanded the Light to shine out of Darkness, hath shined into our hearts*, to *give* the light of the knowledge of the Glory of God, in the Face of Jesus Christ: to give, that is, to give it forth to others, 2 *Cor.* 4. 6. And again, in 1 *Cor.* 2. 12, 13. *Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God:* Which things also we speak, not with the words which mans wisdom teacheth, but which the Holy Ghost teacheth. And besides this of internal and *immediate* Revelation, there is no way imaginable for men to come to the knowledge of Christ as Mediator, but by external and *mediate* Revelation.

So that by the process of this Discourse, you are brought to this; either to say that all men to whom the Gospel comes, are enlightned

ned by Christ with the knowledge of his being the Son of God, the Christ of God, and Saviour of the world, by immediate and supernatural Revelation, as the Apostles were; or else to grant that some men in the world are not enlightened by Christ without being taught by outward means, to know what they are bound to believe, upon pain of Damnation. For I have shewed before, that all men and women to whom the Gospel is preached, are bound to believe Jesus to be the Christ, the Son of God, upon pain of Damnation; and that there is but these two ways imaginable, by which they can come to know it, that they might believe it, *immediate* and *mediate* Revelation or Instruction.

If being reduced to this straight, you shall be so absurd as to chuse to say that all those under the sound and outward teaching of the Gospel, that shall be damned for not believing on Christ as the Son of God, and for not obeying him, had that knowledge of him by immediate and supernatural Revelation, as the Apostles had; for the sinning against which, they shall be damned, as knowing their Masters Will, and not doing it; yet the Scriptures, as well as all Experience, will detect your Folly in so saying: For I have proved in my Propositions, to which I refer you; that God's way & method of proceeding with men,

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in justifying or condemning them, will be according to their Obedience to, or Disobedience against that Doctrine of the Gospel which they had heard preached by men to them. Go, *preach* the Gospel to every Creature (said our Saviour) *He that believeth not, shall be damned*; that believeth not that Gospel so preached and made known to them by preaching, *Mat.* 16. 16. And the Apostle supposeth it impossible for the generality of men to believe, that have not *heard* of Christ in the way of preaching the Gospel to them, and concludes that those that do believe, are brought to it by *hearing* it preached; and that is not by way of immediate inward teaching of God's Spirit without the teaching by man, *Rom.* 10. 14, 15, 16, 17. *How shall they believe in him of whom they have not* heard? *And how shall they hear without a* Preacher? saith St. *Paul*; Yes, might it have been said, by immediate Revelation and inward teaching of God's Spirit, or the Light within, if that had been the common way of bringing men to believe the Gospel. But you see *Paul* knew of no such way to propagate the Faith, after it was once set on foot in an extraordinary way: If he had, he would not have put such Questions, nor have made such a Conclusion as he doth in *v.* 17. *So then Faith cometh by* hearing, *and hearing by the Word*

Word of God. And do you know more and better than he did?

And for your ſelves, it is not to be imagined that ever you could have known that ever there was ſuch a one as Chriſt in the World, any more than the poor *Indians* or Pagans that never heard of him, had you not been beholding to the Scriptures, or Oral Tradition for it, as God's means, for all your great talk of your Light within you.

If Chriſt Jeſus then doth not ſavingly enlighten all thoſe who yet are ſavingly illuminated, neither by Natural Light, nor by Supernatural Revelation in an *immediate* way; then it follows, that ſuch are enlightened by Supernatural Revelation *mediately* or inſtrumentally by the Scriptures, and Miniſtration of men, unleſs there can be another way of ſaving Illumination aſſigned, different from the three before mentioned, which none pretend to do, ſo far as I have heard.

Theſe things are ſo plain and full of Evidence, and ſo eaſie to be underſtood, and in their Nature ſo apt to prevail with all ſuch as do not deny but that the Scriptures are true, that after you have conſidered them, I cannot but think you will be convinced by them, if there be that love to Truth in you, which you pretend to, that you have unawares all this while abuſed that firſt Chapter of *John*, *v.* 9.

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and abuſed your ſelves and the world, by a miſ-repreſentation of it; whereas Chriſt is the Light of the world divers ways, and in ſeveral reſpects; as, by his Spirit, by his Word, and by his Works, both Miraculous, and Exemplary; it cannot but be very great weakneſs or waywardneſs in you, to limit his being ſo to one of theſe only.

§ 14. Another Scripture which you alledge as favouring your foreſaid Opinion, is that Propheſie of *Joel* 2. 28, 29. Cited by St. *Peter*, in *Act* 2. 17. *Behold the days come*, ſaith the Lord, *that I will poure out my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſie, and your young men ſhall ſee Viſions, and your old men ſhall dream Dreams; and on my Servants, and on my Handmaids I will poure out of my Spirit in thoſe days, and they ſhall propheſie.*

But that this Scripture alſo is impertinently alledged, to prove that in the days of the Goſpel every one is *immediately* directed and moved by the Spirit of God without outward teaching, in what they are to believe and do, will appear by two things. The one from the Nature of the thing here predicted: The other by the Application of this Prediction to the event.

1. From the Nature of the Subject-Matter of this Propheſie. It is not that the Spirit ſhould

ſhould be poured out upon all fleſh, ſo as to direct every one what to believe and do without outward teaching; but to qualifie perſons extraordinarily for outward teaching: it is to enable them to *propheſie*; for that is twice mentioned in the Propheſie fore-cited, as the end for which the Spirit ſhould be poured out upon all fleſh. And propheſying is for the inſtruction of others; it is a means of conveying knowledge of the Divine Will from one man to another: *He that propheſieth edifieth the Church*, ſaith St. *Paul*, 1 *Cor.* 14. 4. This of Prophets, was a Second Order in the Evangelical Miniſtry: *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets*, 1 *Cor.* 12. And although ſeeing Viſions, and dreaming Dreams be alſo mentioned as the effect of the pouring out of the Spirit; yet that refers but to the ſame thing, the qualifying of perſons to propheſie: For the Prophets of old did uſually receive the matter of Propheſie by Dreams or Viſions, *Numb.* 12. 6. *If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a Dream*, Hoſ. 12. 10. And it was not unuſual for Prophets then to fore-tell Evangelical Events in an Old-Teſtament Dialect. And when 'tis ſaid the Spirit ſhould be poured out upon *all fleſh*, it is not meant of all perſons in the world without exception;

for it was never given unto all persons to prophesie, taking *all* in so large a sence, but to persons of *all sorts* both for Sex and Age, Sons and Daughters, old men and young, yea Servants and Handmaids also, as they are particularly expresst in the Text: and these not of the *Jews* only, but on the *Gentiles* also, as the Event shews; which was new to the world.

2. The Application of this Prophesie to the Event, plainly shews that the End for which a Promise of this pouring out of the Spirit was made, was to enable some to teach others. For the event of this Prophesie, in which it received its completion, was the pouring out of the Spirit in extraordinary and miraculous gifts upon the Apostles and Disciples on the day of *Pentecost*, and for some time after. This appears by St. *Peter*'s application of that Prophesie to this very Event, *Act.* 2. 16. *This is that*, saith he, *which was spoken by the Prophet Joel*, &c. And that those miraculous Gifts were poured out on some to enable them to teach others, will appear in these two things, not to instance in more. First, the Gift of speaking divers Tongues, which was one of them, was to enable them to declare the things of the Gospel to people of all Nations, Tongues and Languages, in their own Mother-Tongue wherein they were born. Upon

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the uſe of this gift thoſe of every Nation under heaven then reſident at *Jeruſalem*, ſaid, *We do hear them ſpeak in* our *Tongues the wonderful works of God*, Acts 2. 11. By this Gift the Apoſtles were prepared to preach the Goſpel to all Nations, to every Creature, as Chriſt afterwards commiſſioned them to do.

Secondly, As by this Gift of Tongues they could and did propagate the *Knowledge* of the Goſpel to them that never heard of it before; ſo by this, as by other miraculous Gifts of the Spirit, was *Belief* of the Goſpel procured from them to whom it was made known. For hereby they knew, or had reaſon to believe, that perſons thus qualified were ſent of God, and the Doctrine they brought was from God, *John* 3. 2. *We know that thou art a Teacher come from God; for no man can do theſe Miracles that thou doſt, except God be with him.* In which reſpect, this and other miraculous Gifts were called ſigns, and ſigns of what? but that the perſons ſo qualified, and their Doctrine were of God. Tongues, ſaith St. *Paul*, are for a ſign to thoſe that believe not, 1 *Cor.* 14. 22. They were teaching Signs, they taught thoſe to believe the Goſpel, who did not believe before. Signs and Wonders done by the Apoſtles and others, were thoſe things by which God gave teſtimony to the Word of his Grace, as it is *Acts* 14. 3. *Theſe ſigns*, ſaid our Saviour,

viour, *ſhall follow thoſe that believe in my name; in my name they ſhall caſt out Devils, they ſhall ſpeak with new Tongues*, &c. *Mark* 16. 17. And in *v*, 20. They, the Apoſtles, *went forth, and preached every where; the Lord working with them, and* confirming *the Word with Signs following.* And *Heb.* 2. 4. *God alſo* bearing them witneſs *with Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt according to his own will.* Truly, ſaith St. *Paul*, the *Signs of an Apoſtle* were wrought among you, in *Signs and Wonders, and mighty Deeds*, 2 Cor. 12. 12. Theſe were teaching Signs by which the Apoſtles were known to be Apoſtles, Meſſengers ſent by God, and their Word and Doctrine to be the Meſſage which God ſent by them. Theſe miraculous powers of the Spirit of God viſible in the Apoſtles, and thoſe that received their Doctrine, were that which procured ſuch wonderful ſucceſs to the preaching of the Goſpel, notwithſtanding the fierceſt oppoſition of Adverſaries. The very firſt day in which the Goſpel ſet out armed, and attended with theſe powers, it brought in of Converts no leſs than 3000 Souls: and ſo went forth conquering and to conquer from *Jeruſalem* and throughout all *Judea* and *Samaria*, and to the uttermoſt parts of the Earth. I will not dare, ſaith St. *Paul*, to ſpeak of any of thoſe things which Chriſt hath not wrought by me to make

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the Gentiles obedient, by word and deed (by the word preached, and the mighty deeds that did accompany it) through mighty Signs and Wonders by the power of the Spirit of God; ſo that from *Jeruſalem*, and round about to *Illyricum*, I have fully preached the Goſpel of Chriſt, *Rom.* 15. 18, 19.

That which made the Goſpel the more *credible*, as coming from God; and the more *ſucceſsful* in bringing in multitudes of new Converts, and in *confirming* and eſtabliſhing thoſe who were already converted, was in that the holy Spirit was ſhed abroad in thoſe Miraculous Gifts, not only upon the Apoſtles that preached that Doctrine; but alſo upon thoſe that received it, and believed it afterwards, as well as on the day of *Pentecoſt*. And that the more credit might be thereby procured to the Apoſtles in their Meſſage from God to men, the holy Ghoſt in extraordinary gifts was given to the Diſciples after they believed, by the laying on of the Apoſtles hands. Thus at *Samaria*, the Believers converted by *Philip*, received the holy Ghoſt, not by the laying on of his hands, but of the hands of *Peter* and *John*, Acts 8. 17. And that they received the holy Ghoſt in ſome viſible effects, appears, in that it is ſaid that when *Simon ſaw* that through the laying on of the Apoſtles hands, the Holy Ghoſt was given, he offered

them Money for the like power. What, to confer inward ſpiritual Grace? No; that was not the thing which he ſaw or could ſee the Apoſtles do; nor is it probable that he deſired it. Likewiſe thoſe Believers at *Epheſus*, when *Paul* had laid his hands on them, the Holy Ghoſt came on them, and they ſpake with tongues, and propheſied, *Acts* 19. 6. Thus it is ſaid of them, that *after* they believed, they were *ſealed with the Holy Spirit of Promiſe*, as the earneſt of the future Inheritance, and purchaſed poſſeſſion, they continuing in the belief and practice of that Goſpel that came thus confirmed to them, *Eph.* 1. 13, 14. At the very firſt indeed it ſhould ſeem the Holy Ghoſt fell on the Believers thus without laying on of the Apoſtles hands; as in *Acts* 2. & 10. 44. But afterwards we have ſeen how it was. The Spirit in ſome extraordinary gifts was poured on ſome of the Prophets of old; but we never read that it was in ſuch ſort poured out on them that believed their Propheſie likewiſe, as now it was upon thoſe that received the Apoſtles Doctrine. And therefore ſuch a thing as this was foretold by the Prophets, as peculiar to the coming of the *Meſſias*, and as that by which he might be known to be come when the event of ſuch Predictions took place, even as it came to paſs here. The Prediction, *Joel* 2. 28. was, that

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in the *laſt days* the Spirit ſhould be poured out upon all fleſh; in the *laſt days*, that is, in the laſt days of the *Jewiſh* State or Commonwealth (as may be evinced by the Context) in which Chriſt came, as was foretold by his Prophets; in which time alſo the Spirit was poured out in miraculous gifts and operations, as a teſtimony that the *Meſſias* was come. The Holy Spirit in the effects of it in theſe extraordinary gifts and operations, is called the *teſtifying* of Chriſt, or the *witneſs* which he bore touching his being the true *Meſſiah* and Saviour of the world, *John* 15. 26, 27. But when he, the Comforter, is come — even the Spirit of Truth——he ſhall *teſtifie* of me; and ye alſo (Apoſtles) ſhall bear witneſs, becauſe ye ye have been with me from the beginning. And again, 1 *John* 5. 6. This is he that came by water and blood—— and it is the Spirit that beareth *witneſs*, becauſe the Spirit is truth. *John* 16. 8. *And when he* (the Comforter) *is come, he will convince the world of ſin, becauſe they believe not on me*, ſaith Chriſt; *of Righteouſneſs, becauſe I go to my Father*, (was taken up into heaven) *and of Judgment, becauſe the Prince of this world is judged*: the Devil dethroned and caſt down, as he was when the Mouths of his Oracles were ſtopped, and the Idol-Temples ſhut up, and his Kingdom and Rule demoliſhed by the preach-

ing of the Goſpel among the Heathen, accompanied with theſe Miraculous Effects of the Spirit, which bore down all before it, as it were; and therefore this is called the Demonſtration of the Spirit and Power; as oppoſed to Humane Oratory among Heathen Philoſophers, and the way of Humane Demonſtration, 1 *Cor.* 2. 4. This wonderful effuſion of the Spirit in miraculous Gifts, was that Baptiſm of the Spirit we read of, which you with ſome others, have in theſe days, vainly pretended to under another Notion, of being baptized with the Spirit. But if you will but compare *Mat.* 3. 11. and *Acts* 1. 5. with *Act.* 2. 3, 4. and 11. 15, 16. you may eaſily diſcern your Error in applying it to any thing but to that extraordinary and miraculous effuſion of the Spirit.

By all this you may ſee how one Scripture falls in with, and explains another, if you will but take hold of a right Notion of the end for which the plentiful effuſion of the Spirit was foretold and promiſed. Which was not to guide all Chriſtians by its inward motions without outward teaching, but to enable ſome to teach the right Faith and Life to others, even to thoſe of other Tongues, in their own Language; and to confirm their Doctrine thereby, and by other operations of the Spirit to be from God.

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And these extraordidary effects of the Spirit were greatly necessary to accompany the first promulgation and planting of the Gospel in the world, to procure credit to it, belief of it from the *Jews*, who otherwise would not have been taken off from their old way of Levitical & Ceremonial worship, which they had received from God: and from the Gentile-Nations, who otherwise would not have been taken off from their Idolatrous and Superstitious way of Worship in which they had been deeply rooted by long and ancient Tradition, received from their Forefathers. And therefore St. *Paul* saith, as was observed before, that Tongues, that is, the gift of speaking divers Tongues on a sudden, are *a sign, not to them that believe, but to them that believe not*; 1 *Cor.* 14. 22. As the giving of the Law by *Moses*, was accompanied with Signs and Wonders which were wrought by *Moses*, both before and after the first promulgation of it, to procure belief from the *Jews*, that he was sent of God, and that the Law given by him, was from God: So it was as necessary that the first promulgation of the Gospel by the Son of God himself, and by those that were immediately sent by him, should be, for the same reason, accompanied with more and greater Miracles and Wonders, than those wrought by *Moses* were; as Christ himself

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was greater than *Moſes*; and as the abrogation of the Old, and the giving of the New Law, was more than the giving of the Law only, when there was no promulgate Law before in being. And therefore our Saviour ſaid of the *Jews* that would not receive his Doctrine, but ſtill ſtuck to the Letter of the Law of *Moſes*; *If I had not done among them the works which none other man hath done, they had not had ſin*, John 15. 24. And as it was not neceſſary to continue thoſe or the like Miracles and Wonders in the *Jewiſh* Church, after the Law had been well eſtabliſhed by them; but that the Law being once committed to writing, might be, as it was, their ſtanding Rule of Worſhip and Converſation: Even ſo after the Goſpel had received a ſufficient atteſtation to be from God, by the continuance of thoſe miraculous Gifts of the Holy Ghoſt in the Church for ſome time, till the Doctrine and Hiſtory of the Goſpel were committed to writing, and thoſe Writings owned as Authentick Records every where by the Church, in all known parts of the world; it was then no more neceſſary, as the event ſhews, to perpetuate Miracles in the Chriſtian Church, for the confirmation of the Goſpel, than it was to perpetuate them in the *Jewiſh*, for the ratification of the Law; but that the Doctrine and Hiſtory of the Goſpel in Books of the

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New Teſtament, ſhould be of like uſe to Chriſtians, as the Law and Prophets in Books was to the *Jews* of old.

The Prophets of old, who though they were extraordinarily inſpired, did all along, in their time, call the *Jews* to obedience to the written Law of *Moſes*, and to Repentance for tranſgreſſing that. And when prophefying in this ſence, was to ceaſe from among them, for ſeveral Ages, God by *Malachy*, the laſt of thoſe Prophets, gave it in charge to that People, to remember the written Law of *Moſes*, as that by which they were to govern themſelves. *Remember*, ſaith he, *the Law of Moſes my Servant, which I commanded him in* Horeb *for all Iſrael, with the Statutes and Judgments*, Mal. 4. 4.

And it was foretold by *Moſes*, concerning Chriſt, that a Prophet ſhould be raiſed up by God, *like* unto him, *Deut.* 18. 15, 18. And although Chriſt that Prophet was *unlike* unto *Moſes* in many other things wherein our Lord excelled him, yet he was truly *like* unto him in this, *viz.* in that he as Mediator, gave forth the Evangelical Law at his Appearance in the world, as that which was to be the ſtanding Rule unto Chriſtians throughout the whole duration of the Kingdom of the *Meſſias*; as *Moſes*, who alſo was a Mediator in that reſpect, had delivered a ſtanding Law to the

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Jews, by which they were to govern themſelves throughout their Generations, and the Adminiſtration of the *Moſaical* Covenant.

By what hath been ſaid touching the plentiful effuſion of the Spirit upon the firſt ſetting out of the Goſpel into the world, you may ſee (if Prejudice do not blindfold you) that what was done in that kind, is ſo far from giving any countenance to your Opinion of the Spirit's being given to teach men immediately by internal Illumination and Operation, without outward Miniſtry and Teaching, that it is an evident proof of the quite contrary. For the Spirit was thus given to the Apoſtles and others, that they might propagate the Chriſtian Faith in the world, being enabled thereby to make it known to them of other Languages, in their own Tongues, and to embolden them to run all hazards in ſo doing (for they being filled with the Holy Ghoſt, ſpake the Word of God with all boldneſs, *Acts* 4. 31.) And likewiſe to convince the World that Chriſt and his Apoſtles, and their Doctrine, were all from God. All which was done by Vocal Teaching, and Viſible Signs, not excluding the Inward Aſſiſtance of divine Grace: All which would have been needleſs, if God had choſen to teach men by the Light of Chriſt within only, as you ſpeak. So that either your Enthuſiaſtical Notion overthrows

throws God's Method of proceeding to teach men the Chriſtian Religion, or elſe his Method overthrows your Notion; for doubtleſs they are contrary one to another; and whether it be better to follow God or man, judge you!

§ 15. Another place miſunderſtood and miſapplied by you, is, *John* 16. 13. *When the Spirit of Truth is come, he will guide you into all Truth.* Which is not a Promiſe of ſending the Spirit to guide *all Chriſtians* by its *immediate* motions; but a Promiſe to his *Apoſtles*; for they only were then preſent with Chriſt at the Paſſeover, juſt before his Apprehenſion and Suffering.

And this, and other like Promiſes of ſending the Spirit, were made to them, to encourage them the better to bear his departure from them; giving them to know thereby, how they ſhould be enabled when he ſhould be taken from them, to carry on the great work of Apoſtleſhip, to which he had choſen them. And this he did, firſt by giving them to underſtand that this Spirit ſhould bring all things to their remembrance which he had ſpoken unto them while he was yet with them. 2. That this Spirit of his ſhould teach them all things in which Chriſt himſelf had not inſtructed them while he was with them, inaſmuch as they were not then able to bear them.

them. 3. That this Spirit (to wit, in his miraculous Gifts) ſhould concur with them in teſtifying of Chriſt, *John* 14. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall bring all things to your remembrance whatſoever I have ſaid unto you.* John 16. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now: Howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth, and he will ſhew you things to come.* Chap. 14. 26. *He ſhall teach you all things.* Chap. 15. 26, 27. *But when the Comforter is come, whom I will ſend unto you from the Father, he ſhall teſtifie of me; and ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.* This agrees exactly with what he ſaid again to them after he was riſen, *Acts* 1. 8. *Ye ſhall receive power after that the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me,* &c.

And that theſe Predictions and Promiſes of ſending the Holy Ghoſt upon the Apoſtles, the better to qualifie them for their great Work, and Office, began to be made good to them in thoſe extraordinary Gifts which were poured out on them on the day of *Pentecoſt*, and that Chriſt's Prediction of the coming of the Holy Ghoſt did refer to that, appears by what St. *Peter* ſaid in his Sermon upon that occaſion, *Acts* 2. 33, *Therefore being by the right hand of*

God

God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear, the Spirit in its ſenſible effects. Compare herewith *Acts* 1.4, 5. *Wait for the Promiſe of the Father, which*, ſaith he, (*Jeſus*) *which ye have* [heard of me]-- *ye ſhall be baptized with the Holy Ghoſt not many days hence.* The giving of the Spirit *thus*, was purpoſely reſerved for the honour and evidence of Chriſt's Exaltation in Glory; but the Spirit to ſanctifie, was given before: *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glarified*, John 7. 39.

But the ſending of the Holy Ghoſt to theſe ends, is greatly remote from the end you aſſign thereof, as hath alſo been ſhewn before; and which you may eaſily ſee by what hath been here repreſented to you, if the Light which was once in you, be not become Darkneſs. Your applying Promiſes, as if made to all Chriſtians as Chriſtians, and to common and ordinary caſes, which were made to the Apoſtles only, or to them and ſome others in extraordinary caſes, peculiar to perſons extraordinarily qualified, and extraordinarily ſent, hath led you and ſome others into very dangerous errors, that have made very bad work in the Church of God.

§ 16. Another Scripture which you are wont frequently to produce in defence of this

Opinion

Opinion of yours, touching the Spirits inward Teaching without outward Teaching by man, is, 1 *John* 2. 20. *But ye have an Unction from the Holy One, and ye know all things.* And again, *ver.* 27. *But the Anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no Lie; and even as it hath taught you, ye shall abide in him.*

Whatever the right ſence of this Scripture is, 'tis certain your Notion of the Holy Spirit's teaching men (that live under the Goſpel, as thoſe did to whom theſe words were written) whatever they ought to believe and do without any outward Teaching by Speech or Writing, cannot be the ſence of it; becauſe ſuch a ſence of the place is inconſiſtent with what is manifeſtly proved in my Propoſitions before laid down; and becauſe it would render the deſign of St. *John* in this Epiſtle and other Writings of his, needleſs, in which he labours to ſettle and firmly eſtabliſh the Chriſtians in the Belief and Practice of what they had heard, and by hearing had been taught from the beginning, againſt all Temptations to Apoſtacy from, or Looſneſs in the Profeſſion of Chriſtianity. But if we conſider upon what occaſion theſe words are here brought in, and compare them alſo with what we find

in

in ſome other Scriptures, it will be no hard matter to underſtand the Apoſtles ſcope in them.

He had obſerved to them in the 18. v. that even then *there were many Antichriſts*. And in *ver.* 19. that they, thoſe many Antichriſts, *went out from them*: And his ſcope in the reſt of the *Chap.* is to fortify and antidote them againſt the poyſonous pretenſions of thoſe Antichriſts, who as he deſcribes them in *ver.* 22, *did deny that Jeſus was the Chriſt*. That this was here his ſcope and deſign, appears by *ver.* 26. where he ſaith, *theſe things have I written unto you concerning thoſe that ſeduce you*.

Now the means he makes uſe of to preſerve them under this danger; and to eſtabliſh them, is by putting them in remembrance by what means they at the firſt came to be perſwaded of the truth of that Doctrine, by which they were taught that *Jeſus* is the Chriſt, and that was by pouring out the Holy-Ghoſt in viſible effects upon the Apoſtles that taught it, and upon thoſe that believed it, and conſequently upon themſelves, by which the truth of it was abundantly confirmed to them as coming from God.

For that doubtleſs is meant by the *anointing* here ſpoken of. *Jeſus Chriſt* himſelf in reſpect of the Spirit of glory that appeared in him by his Doctrine and Miracles, was ſaid to be *anointed with the Holy Ghoſt and with power*, Act, 10. 38. As it was foretold by *Iſaiah* the Prophet,

ſaying, *the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor*, Iſa. 61. 1. Luke 4. 18. and ſo in like manner the pouring out of the Holy Ghoſt in miraculous gifts, both upon the Apoſtles and believers for the confirmation of the Doctrine the one preached, and the other believed, is elſewhere called, their being anointed by God, as here alſo it is called the Unction of the holy one, which is the ſame thing 2 *Cor.* 1. 21, 22. *Now he that eſtabliſheth us with you into Chriſt, and hath anointed us, is God; who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.* By this it appears that both Apoſtles and other believers were eſtabliſhed into Chriſt by the anointing of God upon them, which anointing was his pouring out of the holy Spirit. *Ye have an unction from the Holy one, and ye know all things.* Not that by this Unction the common Chriſtians were immediately inſpired with the knowledge of all truths, but that by it they were aſſured of the truth of all things which the Apoſtles had taught them; and conſequently muſt needs know thereby that *Jeſus* was the *Chriſt*, becauſe that was one of the principal Doctrines which they taught, and taught all they did teach in the name of him as ſuch. As they were induced at the firſt to believe the Doctrine to be from God, becauſe they perceived the anointing of God to be

be upon them that preached it; ſo they were afterwards confirmed in the truth of it, becauſe upon their receiving of it, they themſelves alſo received of the ſame anointing. It is not ſaid that this anointing did teach them all things, but that it did teach them [of] all things, that is, of, or concerning the truth of all things to which it was a witneſs or evidence as I have ſhewed it was to the Apoſtles Doctrine from *Heb.* 2. 4. 5. *Mar.* 16. 20. and other places.

When then this Apoſtle ſays ye have an Unction from the holy one, and ye know all things; he did not intend thereby to tell them that all things they were to believe and do, were *revealed* to them by it, but that the Doctrine by which they were taught all things neceſſary to their ſalvation, was thereby *atteſted* to be from God, appears evidently by that which he perſwades them to by it in *v.* 24. and that was that the Doctrine which they had heard from the beginning, might therefore be retained and held faſt by them that had been ſo ratified and confirmed to them by the Unction they had from the Holy one. *Let that therefore abide in you which you have heard from the beginning: if that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father.* Agreeable to what he ſays alſo in his ſecond *Epiſtle verſe* 9. *He that abideth in the Doctrine of Chriſt, he*

hath both the Father and the Son. And therefore when he ſays again, *ye need not that any man teach you, but as the ſame anointing teacheth you of all things and is truth, and is no lie*; he doth not thereby mean that they needed no farther teaching by man for their eſtabliſhment and building up in the Faith: for if he had, he had contradicted himſelf in what he was now doing in this *Chap.* and all along in this *Epiſtle.* And therefore his meaning muſt be, that they needed not from him or any other man, any teaching that could, or could reaſonably pretend to give them greater aſſurance of any thing, than that anointing gave them of *Jeſus* his being the *Chriſt*, and of the truth of that Doctrine which they had heard from the beginning: for that anointing ſaith he, is truth and is no lie, but ſuch as could not deceive them, it being God's witneſs from Heaven. And from thence concludes, ſaying, that as it hath taught you, ye ſhall abide in him. As if he ſhould have ſaid: as this anointing did at the firſt prevail with you to receive *Jeſus* as the true *Meſſias*; ſo for the ſame cauſe I am confi you will (as you have the greateſt reaſon) ſtill abide in him, notwithſtanding all pretences of Seducers to take you off.

This then being the ſcope and drift of the Apoſtle in this place, to which the ſeveral expreſſions here uſed are accommodated, and by which

which they are to be interpreted and understood, how I pray you will you find your opinion here, of the Spirits inward teaching of all things without any outward teaching? You are wont to say that the Scriptures are not to be understood but by the same Spirit that gave them forth. And the Spirit doubtless is not wanting to assist the sincere endeavours of men in searching after the sence of the Scriptures in order to practice. But truly if we should judge of mens having the Spirit by their understanding the Scriptures, I think there would be as little reason to think you have the Spirit, as any sort of men that have read the Scriptures, for doubtless there are scarce any sort of men if any at all, that do more grosly misunderstand and misapply, and so abuse the Scriptures, than you do, and that under the greatest confidence too of being guided in your sence and notions of them by the Spirit of God. You take the sound of words in Scripture, which, as you fancy, comport with your notions and opinions, and then apply them to your purpose, and then are confident the Holy Spirit hath guided you therein. When-as alas you do not understand the intent or design of the Writer in the places where such expressions are, no nor, as is to be feared, do you make it your business to understand it, but think your business is rather to sit still and to expect

the immediate teachings of the Spirit, and then conclude your conceptions which firſt offer themſelves to you, to be his teachings. And on the other hand conclude all rational oppoſition that is made againſt you by ſuch as have taken pains to conſider the ſcope and coherence of Scripture, to be the iſſues of fleſhly wiſdom and carnal reaſon. So that I know not which is more to be pitied, your ignorance or your confidence: but certain it is that you are to be pittied for both.

It is obſervable that when *Solomon* (a man wiſer in his generation than any of you are in yours) had a promiſe from God of being made wiſe above all that were before him, did not therefore think himſelf unconcerned in labour and diligent ſearch to attain it, but ſaid, *I gave my heart to ſeek and ſearch out by wiſdome concerning all things that are done under heaven: this ſore travel*, ſaith he, *hath God given to the Sons of men to be exerciſed therewith*, Eccleſ. 1. 13. And as he ſaith the bleſſing of the Lord maketh rich, in one place; ſo he ſaith the diligent hand maketh rich, in another, from which may fairly be collected, that the bleſſing of God in the diligent uſe of due means, is the way to proſper in the world. And it is as true in the courſe of attaining to ſpiritual riches in underſtanding and grace, as it is in temporals. And therefore he ſaith again in reference to

that:

that: *if thou cryeſt after knowledge and lifteſt up thy voice for underſtanding: if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid Treaſures: then ſhalt thou underſtand the fear of the Lord and find the knowledge of God, for the Lord giveth wiſdome: out of his mouth proceedeth knowledge and underſtanding:* that is he gives ſuch wiſdome unto men uſually upon thoſe terms forementioned, Prov. 2, 3, 4, 5, 6.

But your rare notions, like *Jacobs* Veniſon, are uſually too ſoon & too eaſily come by tobe right.

§. 17. But becauſe I would not be too tedious, I ſhall, I think in reference to the buſineſs in hand, conſider but one or two places of Scripture more, at which you ſtumble, unleſs others fall in upon occaſion of diſcuſſing thoſe. And one of them is, *Rom.* 8. 14. *As many as are led by the Spirit of God, they are the Sons of God.* And you ſuppoſe this comports with your wild notion of mens being guided by the internal teachings of the Spirit, without outward teaching. But why I pray you without outward teaching? Do you not know that the whole Goſpel preached by Chriſt and his Apoſtles, and afterwards written, is the Iſſue or product of the Spirit? Is not all the Holy *Scripture* given by *inſpiration of God*? Did not the holy men of old (the Prophets) ſpeak and write as they were *moved by the Holy Ghoſt*? and do not you your ſelves ſay that the *Scriptures*

cannot be underſtood but by the *ſame Spirit that gave them forth*? by which you ſuppoſe and grant that they were given forth by the Spirit. And for what end did the Holy Spirit inſpire the Apoſtles firſt to preach, and after that to write the Holy Doctrine of the Goſpel, but to teach men thereby what to beleive and how to live that they might be ſaved? And if ſo, are not all thoſe who are led and guided by this Goſpel which is the Doctrine of the Holy Spirit, led by the Spirit of God?

There's no doubt but that the Spirit by its inward operations upon the minds of men doth concur with that teaching of his which is from without by the Scriptures, and by men from the Scriptures. But methinks it's wonderful! I mean wonderfully abſurd that you ſhould divide the Spirits teaching and leading, and oppoſe his inward to his outward teaching. Whereas the Lord hath declared expreſly that his word outwardly, and Spirit ſhall be ſo conjoyned in carrying on his deſign of grace towards the world under the Goſpel, as that they ſhall never be ſeparated, *Iſa*. 59. 21. *As for me this is my Covenant with them ſaith the Lord, my Spirit that is upon thee and my words* which I have put in *thy mouth*, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the of mouth thy Seeds Seed, ſaith the Lord, from hence forth and for ever, (*Prov*. 123.)

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By which and by other Scriptures, I know aſſuredly that whatever inward teaching by the Spirit you pretend to, yet the Holy Spirit never taught you to believe or to ſay that the Spirits inward teaching only, without any outward teaching by the Scriptures or by men, is the rule of Faith and Practice, whatever other Spirit it is that taught it you, the which it concerns you more than me to examine. For the Spirit having ſaid thus much by this holy man of God in this Place (for he as all other Prophets ſpake as they were moved by the Holy Ghoſt) I am ſure he hath ſaid nothing to the contrary in any other; for the word that proceeds from the Spirit of truth, *is not yea and nay.*

When St. *Paul* ſaid, *Gal.* 5. 18. *if ye are led by the Spirit ye are not under the Law*; he did not mean, if they were led by the inward guidance of the Spirit without the outward conduct of the Goſpel, but under the word Spirit here, he oppoſeth the Goſpel to the Law. And his meaning was, that if they gave up themſelves to the conduct of the Spirit by the Goſpel, they ſhould not need to make conſcience ſtill of the Ceremonies of *Moſes's* Law, as Circumciſion or the like, as ſome among them did, from which he had been dehorttng them in the begining of this Chapter.

This

This Goſpel is called the *Law* of the *Spirit of Life in Chriſt Jeſus*, which frees thoſe that walk after it, and not after the Fleſh, *from the Law of Sin and Death*, Rom. 8. 1, 2. And where this Goſpel is received into the heart ſo as that it is predominant there, there Chriſt dwells and the Spirit dwells by that word of the Goſpel. And thus *Chriſt is in men the hope of Glory*: and thus *Chriſt dwells in the heart by Faith*, by Faith in his word: and thoſe live and *walk in the Light*, that live and walk according to this word: and thus they *abide in Chriſt*, *that have his word abiding in them*: and thoſe that *abide in the Doctrine of Chriſt*, *have both the Father and the Son*: and *they are ſpiritually minded*, whoſe minds are powerfully influenced by the Goſpel: and they *reſiſt the Holy Ghoſt*, who reſiſt that word which hath been declared by motion and inſpiration from him: So inſeparable are the Word and Spirit in the conduct of Chriſtians to happineſs.

St. *Paul* exhorted the *Epheſians* to *be filled with the Spirit*. in order to their ſpeaking to themſelves in Pſalms, and Hymnes and Spiritual Songs, *Eph.* 5. 18, 19. and the *Coloſſians* that they would *let the word of Chriſt dwell in them richly*, in order to the ſame end, *Col.* 3. 16. From both which paſſages compared it appears, that the Word of Chriſt which is the Goſpel, and the Spirit, do concur and co-operate

rate in producing the ſame Spiritual effects in men: Yea, it ſeems they are ſo unanimous in their operation in reference hereto, that when but one is named, the other is to be underſtood; or elſe that the variation of expreſſion, is but another word for the ſame thing.

Theſe things being ſo plain throughout the current of the Scriptures; your bold and confident aſſertion to the contrary, diſcovers your very great unskilfulneſs in the nature of the Evangelical Diſpenſation, and your utter inſufficiency and unfitneſs to take upon you to teach others, and that you need rather your ſelves to be taught the firſt principles of the Doctrine of Chriſt.

§. 18. *Heb.* 8. 10, 11. is another place which you would conſtrain to ſerve your turn, and to make it evident that under the New Covenant, God himſelf doth ſo inwardly teach men and write his Laws in their hearts, that they need no outward teaching what to believe or do, by any other means: becauſe it is there ſaid, *I will put or give my Laws into their minds and write them in their hearts: and they ſhall not teach every man his Neighbour, and every man his Brother; ſaying, know the Lord; for all ſhall know me from the leaſt to the greateſt.* But when you can but obtain of your ſelves ſeriouſly and impartially to conſider for what end God hath ſet in his Church firſt Apoſtles, and then

then Paſtors and *Teachers*, if not to teach men what to know, believe and do that they may be ſaved; I doubt not but you will then find it neceſſary to underſtand this place of Scripture ſo as that it may not run counter to, and contradict the whole current of Scripture, elſewhere; as it will if your ſence of it take place, as I have already ſhewed at large. And therefore ſeeing your ſence of it cannot ſtand unleſs the general teſtimony of the Scriptures fall; another ſence of it muſt of neceſſity be accepted of.

Theſe words then as noting the difference of the ſecond Covenant from the firſt, are a form of ſpeech to ſet forth after a rhetorical way, how plainly and eaſily to be underſtood, the mind of God touching the Salvation of men, ſhall be revealed and made known under the Goſpel, in compariſon of what it was before. Before and under the old Covenant it was but obſcurely made known by dark Propheſies, (which are therefore ſaid to be *a light ſhining in a dark place*, 2. Pet. 1. 19.) and under types and figures and literal repreſentations, ſo that the Children of *Iſrael* could not *ſee to the end* of thoſe things which are now aboliſhed: they could rarely and not without much difficulty and uncertainty, if at all, underſtand the end or deſign of them, or what was ſignified by them, till

till the Goſpel came and revealed them. And therefore St. *Paul* ſaith, before Faith came, we were kept under the Law, *ſhut up* unto the Faith, which ſhould *afterwards be revealed*, Gal. 3. 23. So that by all the teaching they had though there were Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, as the Prophet ſpeaks, yet they had and could have but a dim and very imperfect ſight and knowledge of what is now revealed in the Goſpel. And therefore its ſaid of the Prophets themſelves, who having their predictions by immediate revelation from God, were like to know more in this kind than any other in thoſe times, yet its ſaid of them that when they Propheſied of the Grace that ſhould come to them that are under the Goſpel, though they *enquired diligently what* as well as *what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified before hand the ſufferings of Chriſt and the glory that ſhould follow*, yet I ſay 'tis ſaid of them, *that not unto themſelves but unto us they did Miniſter the things which are reported by them that have preached the Goſpel, with the Holy Ghoſt ſent down from heaven*, 1. Pet. 1. 10, 11, 12. In this reſpect it was ſaid, though none of the Prophets were greater than *John* the *Baptiſt*, yet the leaſt

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in the Kingdom of God is greater than he. This was their Case then.

But now by the Gospel the way of Salvation by Christ, and the terms and conditions upon which it is promised, are so nakedly, plainly and clearly revealed, and fitted to mens understandings and capacities, that so much as is necessary to Salvation, may very easily be understood by persons of very ordinary and common capacities, and without much teaching; as appears by those that were converted and baptized (as the Jaylor and his Houshold, and the three thousand in *Acts* 2.) with little teaching. Upon account of which clear revelation, its said, we all with *open face* behold as in a Glass the Glory of the Lord: the Glory of his Wisdome, Goodness, Grace and Mercy, in the way of Salvation now exhibited in the Gospel, 2. *Cor.* 3. 18. Upon account of this difference it is I conceive that St. *John* saith, *the darkness is past, and the true Light now shineth*, 1 Joh. 2. 8.

Besides, the Laws and terms of the New Covenant, are not only fitted to the understandings and capacities of all sorts of persons by the plainness of the Revelation of them; but are such also in the very nature of them as that they commend themselves to every mans acceptation and choice, and are every whit as worthy to be embraced by their wills, as they

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are eaſie to be underſtood by the ſeaſon of their minds.

A great part of the Laws of the Old Covenant which were but figurative of the terms of the New, had little or nothing in them to commend themſelves to mens acceptation and choice, ſo long as their Symbolical nature was not underſtood, ſave what the authority of God in commanding them gave them. Circumciſion, Sacrificing, legal waſhings, and Purifications and the like, were in St. *Pauls* account but beggarly Elements when the command of God for the obſervation of them, was taken off: And not only ſo, but they were a Yoke, which as St. *Peter* ſaid, neither we nor our Fathers were able to bear; a Yoke of Bondage as St. *Paul* calls them. Whereas moſt of the Precepts of the Goſpel, the things commanded there, are deſirable in themſelves, if they had not been commanded by a promulgate Law: To love and worſhip God; to repent of that which hath been ill done, to be ſober, chaſt, and temperate: to do to others as we would be done to our ſelves in point of equity, fidelity and charity: to be humble and meek, patient and contented, and the like, are things that tend to the peace and ſatisfaction of the minde, to the health of the body and long life, to a mans Credit, Reputation, and thriving in the World, and to the good of humane Society; beſides

besides their certain relation to a future happy State. And there is no man that acts according to the best reason of his minde, but would chuse these things though you should suppose him under no express command to do it, and though there were no Heaven promised or Hell threatened. But when you consider the great reward in another World that is promised to a faithful observance of the Laws of Christ and to a belief in him; and the dreadful threatnings against such as despise and neglect them, it makes them yet far more desirable and eligible; because as it is natural for every man to desire the happiness and perfection of his own being, so it is agreeable to the highest reason in man to chuse the means that tend thereto, and such is our obedience to the Gospel. And these rewards which are such mighty motives to obedience, are far more clearly revealed and brought into open Light by the Gospel, than they were before; which makes the Gospel far more effectual to perswade to Holy Living, than the Law could be. *The Law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God, Heb.7.19.*

These two things forementioned then, the *easiness of understanding* God's way and method of Salvation from the plainness and fulness of the revelation of it under the New Covenant, by which it is fitted to every capacity, and the

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nnate goodneſs of the Laws thereof, in conjunction with the promiſe of eternal Life made to the obſervance of them, by which they are alſo compleatly fitted to attract and draw mens wills to accept, embrace and chuſe them; theſe I ſay are the things I conceive foretold in that Propheſie, *Jer.* 31. here cited in *Heb.* 8. under thoſe expreſſions of God's putting, giving or conveying his Laws into the mind and writing them in the heart, ſo that they ſhall not teach every man his Neigbour, and every man his Brother, &c. And when it is ſo ſaid, it is not then ſaid that they ſhall not be taught neither by Apoſtles, Evangeliſts, Paſtors, or Teachers; but they ſhall not teach every man his Neighbour and every man his Brother. And though the Phraſe here uſed ſeem abſolute in ſound, yet it may well be underſtood in a Comparative ſence, as other expeſſions in Scripture of like nature ſometimes muſt be. As when its ſaid *labour not for the meat that periſheth, but for that meat which endureth to everlaſting Life*, Joh. 6. 26. The meaning here of labour not, is labour not ſo much. And ſo again; *I deſired Mercy and not Sacrifice*, Hoſ. 6. 6. the meaning is, I deſired Mercy more than Sacrifice, or Sacrifice not ſo much as Mercy. So again *Eph.* 6. 12. *we wreſtle not with fleſh and blood*, that is, not only or not ſo much, but againſt Principalities, *&c.* And ſo here, when it is ſaid

they ſhall not teach every man his Neighbour, *&c.* The meaning may be that they ſhall not ſo much need to do it under the ſecond Covenant as under the firſt. But indeed the words and phraſe here uſed, ſeem to be a ſtrain of elegance oft uſed in Scriptures, when to ſet forth the greatneſs or great abundance and plenty of things, expreſſions are uſed improperly and hyperbolically in reference thereto, and ſo are not to be underſtood properly, but figuratively. As when it is ſaid in reference to the ſame thing under the Goſpel with that I have been now ſpeaking of, That *the Earth ſhall be filled with the knowledge of the Lord as the waters cover the Sea*, Iſa. 11. 9. I ſuppoſe you will not underſtand this in ſuch a ſtrict ſence as if it foretold in Goſpel-times, that there ſhould be no more knowledge of God wanting on the Earth, than there is bare ground in the Sea: or that *David* would have the World believe that he did weep a River, yea Rivers full of Tears, when he ſaid, *mine eyes run down with Rivers of Tears, becauſe men keep not thy Laws*, Pſalm 119. or that St. *John* did think in a ſtrict ſence that the world could not contain the books, if all the ſigns which *Jeſus* did, ſhould be written, *Joh.* 20. And if not, why ſhould you ſo much as once imagine that theſe words of the Prophet ſhould foretel, that under the New Covenant there ſhould be no need of teaching

teaching by mans Miniſtry, when the whole current of the Scriptures of the New Teſtament both in precept and example, ſhew the contrary? The words of the Prophet here, are only a prediction of the rich and plentiful means of Knowledge and Grace that was to be vouchſafed under the New Covenant more than under the Old.

§. 19. One would think you have an aking Tooth againſt outward teaching, when you build ſuch Caſtles in the Air as ye do rather than none, to batter it down. But how comes it to paſs that you uſe it ſo much your ſelves, if there be no more need of it than you pretend? I know that which you alledge to excuſe your ſelves in this ſeeming contradiction, is this, or to this effect. You ſay though men need not be taught by men what it is which they ought to know, believe and do, the light within teaching them this, and being a Rule to them in theſe things: yet in as much as men may and do rebel againſt this light, its neceſſary to call upon and perſwade them to obey it.

But in this Plea you ſuppoſe for truth that which is a manifeſt, groſs, and moſt dangerous and pernicious error, which is this: That it is not as well neceſſary to teach men by the Scriptures and by the Miniſtry of men, to know & believe what is neceſſary to their ſalvation, as

it is to perſwade them to do what is neceſſary thereto. For contrary hereunto I have already proved, that for men that live under the Goſpel, its neceſſary to their Salvation that they know and believe that *Jeſus* is the Chriſt the Son of God, and Saviour of the World, and that remiſſion of ſin is promiſed in his name to ſuch as repent. I have proved likewiſe that theſe things cannot be known, but either by immediate revelation from God, or by inſtruction from them that have had ſuch Revelation, or by them whoſe knowledge thereof hath been derived down ſucceſſively by outward teaching from the firſt preachers of ſuch Doctrine. To which I will now add as followes.

In the Apoſtles days the Converts that were then made ſuch, were brought to the knowledge and belief of thoſe great Articles of the Chriſtian Faith, fundamentally neceſſary to Salvation, by hearing the Word taught and the Scriptures opened. This appears all along the Acts of the Apoſtles: In *Chap.* 2. when *Peter* had ſaid *ver.* 36. *Let all the Houſe of Iſrael know aſſuredly, that God hath made that ſame* Jeſus *whom ye crucified, both Lord and Chriſt:* and had further ſaid unto them *ver.* 38. *Repent and be baptized every one of you in the Name of Jeſus Chriſt for the remiſſion of ſins:* then its ſaid ver. 41. *then they that gladly received his Word were baptized.* And Chap. 8. 12.

But

But when they believed Philip, *Preaching the things concerning the Kingdom of God and the Name of* Jeſus Chriſt, *they were baptized.* And Chap. 11, 13, 14. *Send men to* Joppa, *and call for* Simon *whoſe ſirname is* Peter; *who ſhall tell thee* words, whereby thou and all thy houſe ſhall be ſaved. Again *Chap.* 16. 31, 32, 34. They ſaid, believe on the Lord *Jeſus Chriſt* and thou ſhalt be ſaved and thy houſe: And they *ſpake* unto him the *Word* of the Lord, and to all that were in his houſe: and he rejoyced *believing in God with all his Houſe.* And *Chap.* 17. 2, 3, 4. And *Paul*, as his manner was, went in unto them, and three Sabbath days reaſoned with them out of the *Scriptures*, *opening* and alledging that Chriſt muſt needs have ſuffered and riſen from the dead: and that this *Jeſus* whom I preach unto you is Chriſt. *And ſome of them believed*, ver. 11, 12. They received the Word with all readineſs of mind and ſearched the *Scriptures* daily whether thoſe things were ſo, *therefore* many believed. Again *Chap.* 18. 8. And many of the *Corinthians, hearing, believed* and were baptized, *ver.* 28. and he mightily convinced the *Jews*, and that publickly, ſhewing by the *Scriptures* that *Jeſus* was *Chriſt*. And *Chap.* 26. 17, 18. To whom now I ſend *thee to open their eyes*, and to turn them from darkneſs to light. Alſo *Chap.* 28. 23, 24. To whom he *expounded* and teſtified

the Kingdom of God, perſwading them concerning *Jeſus*, both *out of the Law of* Moſes *and out of the Prophets*, from morning till evening: *and ſome believed the things which were ſpoken.* By all theſe inſtances you ſee or may ſee in what way and by what means God brought men to know Chriſt, and to believe in him in the Apoſtles days under the higheſt Diſpenſation of Goſpel-light as ever ſhined upon the World. The Apoſtles Commiſſion was to go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever he had commanded them, *Mat.* 28. They in purſuance of this', firſt taught the People to know and believe that *Jeſus* was the *Chriſt*, and that remiſſion of ſins was granted in his Name to ſuch as believed, repented, and were baptized: and then they afterwards inſtructed them in the particular duties of Holy living.

Nothing can be plainer than that this was the way and method which God pitcht upon, and uſed in the Apoſtles days, to bring men to the knowledge and belief of what was neceſſary to their Salvation. And how you will ſatisfie the World or your ſelves either, that God a few years ago not heard of till then, hath altered his method, and that now he reveals theſe things to men without any ſuch teaching

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by the Scriptures and Miniſtry of men, as in thoſe times he conſtantly uſed to do, I know not, nor as I believe you neither.

But I pray you give an honeſt account to ſuch as are unſatisfied, for what reaſon it is that you are ſo zealous againſt teaching by men, when you have but ſuch thin pretences to ſupport your ſelves in ſo doing. Suppoſe your error were the truth, and that God did by a light created in every man, ſufficiently teach them what they ought to believe and do: pray you what hurt would accrue to men by having the ſame things imparted to them by men from without, which they know and believe already by a light within. When St. *Peter* had occaſion to write to thoſe that were already enlightened within (though not in your pretended way) he ſaid unto them, I will not be negligent to put you always in remembrance of theſe things, though ye know them and be eſtabliſhed in the preſent truth, 2 *Pet.* 1, 12. And St. *John* in his 1. *Epiſt.* 2. 21. I have not written unto you, becauſe ye know not the truth, but becauſe you know it, and that no lie is of the truth. And do not you your ſelves grant that the Light within you witneſſeth to that which is in the Scriptures, and that the Scriptures are as a Coppie of it? Why then are you ſo angry with them that teach the people from the Scriptures, thoſe truths which

you ſay the light within you witneſſeth to?

I would ye did not give too much occaſion hereby to ſuſpect your integrity, when you make ſuch ſad out-cryes againſt the publick Miniſtry, one as well as another without diſtinction, as you are wont to do; when-as you cannot but know, if you know at all what they preach, that they teach the ſame Doctrine in the main to the people, which the Apoſtles taught, and which is declared in the Scriptures, and ſo the ſame which you ſay the Light within you witneſſeth to: And alſo that they teach the Peopel, that it is not the hearing of this Doctrine preached to them, no nor yet the knowledge of it neither, will avail them to their Salvation, without receiving it into their hearts, or without ſuch a belief of it as iſſues it ſelf in a frame of Spirit and tenour of Life and converſation, as is ſuitable to it. And if you know not this, and yet ſpeak evil of them for their preaching, as ſurmiſing worſe; you then make your ſelves of the number of thoſe ill men which *Peter* and *Jude* deſcribe, *who ſpake evil of the things they know not*, 2. Pet. 2. 12. Jude 10.

Beſides you apparently diſcover a very ill mind while you ſeek to make them odious to the people by that which doth not at all make them ſo, ſave only in the opinion of thoſe whoſe minds are corrupted with prejudice againſt

againſt all teachers of Holy things as ſuch, or with Covetouſneſs, or Intereſt of a party; and that is their taking mony of the people wherewith to ſupport themſelves and Families in ſerving them in the dear concernments of their ſouls: And therefore you ſtile them hirelings, ſuch as preach for hire, and make a trade of it, and ſo make merchandize of mens ſouls. Not conſidering that in doing thus you reproach the wiſdome of our Lord who hath *ordained that thoſe that preach the Goſpel, ſhould live* of the Goſpel, 1. *Cor.* 9. 14. and hath ſaid in reference hereto, that the *Labourer is worthy of his hire*, Luke 10. 7. and that ſuch as labour in the Word and Doctrine are worthy of double honour, 1. *Tim.* 5. 17. that thoſe that are taught in the Word, ſhould communicate to him that teacheth in all good things, *Gal.* 6. 6. And St. *Paul* ſaid of himſelf that he robbed other Churches taking *wages*, that he might ſerve the Church of *Corinth* without charge; which he did only to take occaſion from the falſe Apoſtles, who ſought occaſion to blaſt the reputation of his Miniſtry upon occaſion of his taking mony; juſt as you do now by the Miniſters of the Goſpel, 2. *Cor.* 11. 8, 12, 13. And if you do as they did, you will too much deſerve the ſame name they had.

You think, it ſeems, you may compare them (as frequently you do) with the falſe Prophets and

and bad Prieſts of old; of whom it is ſaid that the Prieſts did teach for hire, and the Prophets divine for mony. But are you indeed ſo far forſaken of underſtanding as to think it was a crime in the Prieſts under the Law to take mony, or moneys-worth, whereby to live to diſcharge their Office? You cannot but know what ample proviſion God made for them, and accounted himſelf rob'd when their Tithes were detained and kept back from them; and therefore that could not be their crime: But when the people were wicked and did not make conſcience of obſerving God's Laws, but broke them in keeping back the Tithes as well as in other things, the crime of the Prieſts complained of then, doubtleſs was that they taught the people corrupt Doctrine, ſuch as would pleaſe them, that they might thereby incline them to pay them their Tithes. God in *Malachi's* Propheſie complains of the people that they had robbed him in Tithes and Offerings, even the whole Nation. And then he complaines of the Prieſts alſo, ſaying, but ye are departed out of the way, ye have cauſed many to *ſtumble at the Law*, ye have *corrupted the Covenant of Levi*, ſaith the Lord of Hoſts. Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been *Partial in the Law*. Mal. 2. 8. 9. And ſo the falſe Prophets that

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ſaw vanity and divined lies, *ſaying thus ſaith the Lord God, when the Lord had not ſpoken.* And why did they ſo, but to get the peoples mony by pleaſing them in Propheſying peace to them, when the true Prophets propheſied of judgment, and were proſecuted for it? *Ezek.* 22. 25, 28.

And are you ſure that all thoſe Miniſters that receive mony of the people as a reward of their Labours, whom you brand with preaching for hire and divining for mony, are ſuch aud do as thoſe Prieſts and Prophets did, for which they are ſo ſtigmatized? And if you are not ſure of it, as I am ſure you are not nor can be: Then I pray you conſider how or which way you will quit your ſelves from being of the number of thoſe *falſe accuſers* of whom St. *Paul* Propheſied, as perſons that ſhould have a form of Godlineſs, and yet deny the power of it, by whom the *times* ſhould be mad *perilous*, 2 Tim. 3. 3.

'Tis poſſible and too probable that there may be ſome who for worldly and fleſhly reſpects, may greatly fall ſhort of a faithful diſcharge of their duty towards the ſouls under their charge: and if there be any that by dawbing with untempered Mortar, do betray them, I am no advocate for ſuch; they ſhall bear their burden whoſoever they be. But if there be ſome ſuch, how unreaſonable and unchriſtian

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is it, to condemn the Righteous with the Wicked, and to censure all for somes sake! It looks as if the work and office it self, were the eye-sore to you, as much, if not more, than their miscarriage in it. And that which adds ground of suspition herein, is that your great out-cry against them is for taking mony for preaching, which is none of their crime they doing their duty. But those which I fear stand behind you and insensibly influence you herein, know well enough, that if the people could be but prevailed with to withold maintenance from the Ministry, the Ministerial work would cease, and a Door would be opened for somewhat else. And therefore those Romish Factors that can turn themselves into any shape, have cunningly made use of all sorts of Sects among us, however otherwise differing among themselves, yet in this to agree, to cry down the publick Ministry.

There were in the Apostles time such pretenders to Christianity, and Teachers too, as *sought their own things and not the things of Jesus Christ, that served their own bellies instead* of serving Jesus Christ: *that through covetousness with feigned words made merchandize of the people*; in order to all which they did *corrupt the Word; by reason of whose pernicious ways, the way of truth was evil spoken of:* But by whom? doubtless by none but by malignant ad-

adverſaries to the truth it ſelf. But we have not the leaſt whiſper of any good Chriſtians ſpeaking evil of the faithful Miniſtry becauſe of ſome miſcarriages of the Scandalous and unfaithful. And yet I believe you would take it ill, if upon account of your doing now not as the good, but as ill men then did, you ſhould be rank'd and numbred not with the good but with the bad; which if you be not, it is becauſe ſome have more charity for you, than you have for others that better deſerve it.

What I was beginning to anſwer to your Plea for the incongruity of your opinion and practice, hath led me to ſomewhat a long diſcourſe; and yet I have ſomething more directly to ſay to it. Your opinion is that men being taught of God himſelf by his Light and Spirit within now under the New Covenant, need not to be taught by men, nor to have the Scripture for their Teacher. And yet for all that you take upon you to teach the Peopel your ſelves, whil'ſt you decry it in others; and ſay in your defence, that in as much as men may diſobey the Light in them, therefore your teaching is neceſſary to perſwade them to obey it. But I pray you, is God's ſhewing men their duty all the inward teaching you pretend to? Do you not pretend to be led and moved by the Spirit to do as well

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as to know your duty? Do you not ſay expreſly that the Spirit of God moveth and leadeth into all the works of righteouſneſs, and that the Spirit of Chriſt only exerciſes the Conſcience to God and Man, and leads into the practice of all Truth? Nay do you not make the acceptation of what is acceptably done to depend upon the motion and work of the Spirit in the doing of it, and do you not count all that is not ſo done, to be done in man's own will? And therefore why do you thus diſſemble the matter, and heap one contradiction upon another? But ſuppoſe that which you pretend were the only reaſon of your teaching: is there not then the ſame reaſon that others ſhould Preach as well as you? Or are none in danger of rebelling againſt the Light but only ſuch as hear you? But the plain Truth is for all your talk, that you do undertake to teach men what their Duty is, as well as perſwade them to do it; as appears abundantly in your Books, particularly in thoſe of *Edward Burroughs*. So that by this tergiverſation and ſhuffling, it plainly appears to intelligent men, that the buſineſs at the bottom is not that you are againſt the needfulneſs of mans teaching, notwithſtanding all the teaching by the Light within; but only againſt all other mens teaching but your own. So that if you knew your own hearts in this buſineſs, you would find

find that the meaning of your crying down all other Teachers, is that yours alone might be exalted. But if your Teachers or any among you do ſee and know the inconſiſtency of theſe your Pretences and Practices, and yet uſe the Pretences for a blinde, to hide the deſigne from the people, it is then a perfect peice of——

There is another thing like unto this: you ſay thoſe that are taught of God, need not that the Scripture ſhould teach them, and that all men are taught of God by his Light within them; and yet it ſeems you think that men have need to be taught by your Books, though they have no need to be taught by the Scriptures; elſe why is the World troubled with ſo many of them? The Phariſees made void the Commandments of God that they might eſtabliſh their own Traditions: and it looks but untowardly, that while you repreſent the Holy Scripture as ſuch a needleſs thing, that you at the ſame time have ſent out ſuch a croud of your own Books as you have done. And if you would have the people believe that they proceed from the ſame teaching of the Spirit as the Books of the Holy Scriptures do, what ſhall the people then do when they find them to contradict one another, as they may eaſily do, if they will but do as the noble *Bereans* did, who ſearched the Scriptures daily whether

ther those things were so which were preached to them in the Name of the Lord. As in the present case before us: the Scripture plainly teacheth one method of bringing men to Salvation, and your books another. *Ed. Burrough* in his book teacheth that that is not the body of Christ which was not with the Father before the World began *p.* 465. But the Scripture teacheth that in the fulness of time God sent forth his Son, made of a Woman, *Gal.* 4. 4. Which of these two now must the people believe, or which of these must be the rule to try the other by? your Books or the Holy Scriptures? I pray you speak out, and tell the people plainly; For if the Scriptures be true, as you dare not deny but they are, than your Books in such things as contradict them, must be false; and consequently not the Issue of the infallible Spirit, as you would have the world believe they are. But though we, or an Angel from Heaven, Preach any other Gospel unto you, than that which we have Preached unto you, let him be accursed, said St. *Paul*, *Gal.* 1. 8.

I have been the longer upon the Point of your Enthusiasm, by which you have set up a new method of your own in opposition to God's method of bringing men to the Christian belief and Life, because I deem it a Mother and a Master-Error to many others which you hold. And therefore have good hopes that if you

you could but be cured of this, you would be in a hopeful way of being cured of the reſt, which depend on it, with leſs difficulty. Having therefore been ſo long upon this beyond what I firſt intended, I ſhall draw towards a concluſion of this addreſs to you, not engageing in particular with the reſt of your miſtakes. But before I make an end, I would caution you touching two or three things which among others may probably have had a large ſhare in introducing you into this ſtrange miſtake.

§. 20. The one is an opinion or conceit that the Goſpel is a more myſterious thing than indeed it is. It is true, there are things in the Goſpel called a Myſtery, the Myſterie of God's will, the Myſtery of Chriſt, the Myſtery of Faith, the Myſtery of Godlineſs: and to you, ſaith Chriſt to the Diſciples, 'tis given to know the Myeries of the Kingdom of God, and the like. Upon occaſion of all which, and the like expreſſions in Scripture; Some people have fancied that there is ſomething elſe neceſſary to make a man a true Chriſtian indeed, than what is obvious to vulgar apprehenſions, and eaſie to be underſtood as other matters are. And therefore they have been wont to eſteem a plain and familiar way of teaching the Doctrine of repentance, and the neceſſity of obedience to the Law of God, together with a belief that Chriſt dyed for our ſins

and roſe again according to the Scriptures, to be but a dry and legal way of Preaching. And thoſe that have vented high Speculations and almoſt or altogether unintelligible notions and new coined Phraſes and expreſſions, concerning the work of God in the Soul, and of Union with Chriſt, and Communion with God, of living by faith, and walking in the Spirit; theſe they have accounted Evangelical Preachers, and ſuch preaching and diſcourſes in conference, to be truly Spiritual, and thoſe to be Spiritual Chriſtians that are of this make. And becauſe this way obtained a great reputation among a great many of Chriſtian Profeſſors, many perſons have been tempted hereby to proceed ſo far from one thing to another in this way, both allegorizing Scriptures of plain import, and turning plain points of Doctrine and of great concern into Myſtical ſpeculations, until they have made another thing of the plain Doctrine of the Goſpel than Chriſt made it. And this ſeems to be directly your Caſe, who in this way are come at laſt to turn the plain and intelligible method of God's proceeding with men to bring them to the Chriſtian belief and Life, and ſo to ſalvation, into Enthuſiaſtical Fancies, Airy Notions and ſpeculations. Such is your conceited Miſtery of of the *inward Fleſh* of Chriſt in contradiſtinction to the Fleſh of the Veil, as you phraſe it: as

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if Christ had two kinds of Flesh, one hid under another; by which you trouble yea, utterly confound the true Notion of Christ's humane Nature: and the great effects which the Scripture attributes to the Flesh or humane Nature of Christ, those you attribute to a meer fiction which you call the *inward Flesh*; a thing altogether forraign to the Scripture; an error doubtless of a very high nature. Such also is your spiritualizing Baptism and the Lords Supper, to the exclusion of their literal use, and to the disparagement of his wisdome and goodness that ordained them, as well as to the contempt of his Authority which hath enjoined the use of them for the ends for which they were first instituted. Such likewise is your invented Mistery of the Redemption of the *Seed* in men: for the Scripture speaks of no such thing, but of the Redemption of men themselves.

This mistake about the Mysteriousness of the Christian Religion, hath I fear had a bad influence upon, and produced ill effects in some others as well as your selves, who perhaps have not been yet carried so far out of the way by it, as you have been.

Whereas those things that are absolutely necessary for men of all capacities to know, believe and do, in order to their Salvation, are delivered in the Gospel with great plainness and

easineſs to be underſtood, even of thoſe, of meaneſt capacities that have but a *mind* to underſtand them, and will *attend* to them and *conſider them.* Who is ſo weak as not to underſtand it when it is declared to him, that there was ſuch a one as *Jeſus Chriſt*, and that he was declared to be one come from God, and his Doctrine touching his being the Son of God, and concerning all other things to be true, by the wonderfulneſs of his Birth of a Virgin, and the many and mighty miracles which he wrought, and which were wrought by others in his Name, and by his Reſurrection from the dead? Who is ſo weak as not to underſtand when it is declared to him upon good grounds, that this *Jeſus* was put to death not for his own, but for our Sins; and that he roſe again from the dead the third day? Who is ſo weak as not to underſtand when he hears it declared in the Goſpel, that forgiveneſs of Sins, a glorious Reſurrection, and eternal Happineſs in another World, are promiſed to thoſe that believe in him as ſuch, and that believe his Doctrine and ſincerely obey it, touching the neceſſity of Repentance conſiſting in amendment of Life, proceeding from ſorrow for Sin, and in a ſincere obſerving all his Precepts. Theſe are things that may be underſtood by every body that hears and conſiders them: And yet theſe are the things revealed by the Goſpel

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as neceſſary to be believed and done in order to ſalvation. The reaſon why ſo many of thoſe that hear the Goſpel, do not believe, and obey it to the ſaving of their Souls, is not becauſe they cannot underſtand it, but becauſe they are not willing to obey it, and ſo not willing to believe it, or to conſider it, that they might believe it, but chuſe rather to pleaſe themſelves in their evil ways for the preſent, and ſo run the hazard for the future, of the Goſpels being true or not true; or elſe flatter themſelves with hopes that they do repent and obey the Goſpel, under vain and deluſive notions of the nature of ſaving Repentance and Obedience.

And it is not congruous to the goodneſs of God's nature, to think that when he hath been pleaſed out of his great compaſſion to loſt men, to make a New Covenant of Salvation upon terms ſuitable to that love and goodneſs of his, to think I ſay, that he ſhould lay the ſtreſs of their Salvation upon terms not eaſie to be underſtood by all, one as well as another, that are concerned therein.

And therefore the greateſt reaſon I conceive why ſome things in the Goſpel are ſtiled a Miſtery, is becauſe they were ſo till they were plainly revealed by Chriſt; a great part of the things therein contained, being ſuch as no man by the higheſt improvement of reaſon,

could discover or apprehend, till God in a supernatural way was pleased to reveal them. Such was God's sending his Son to assume our Nature, and to die for our Sins, and the granting Remission of Sins, and eternal Life for his sake, to those that believe and obey the Gospel. But when they are once revealed, and by revelation made plain and easie to be understood by men of all capacities, they are sure then no longer Mysteries to them, unless they remain so through their own wilful neglect to understand them. Agreeable to this is that of St. *Paul*, Col. 1. 26. Speaking of the Gospel, even, saith he, the Mystery which *hath been hid* from Ages, and from Generations, *but now is made manifest* to his Saints. Eph. 1. 9. Having *made known to us* the Mystery of his will, according to his good pleasure which he hath purposed in himself. So the calling of the Gentiles is called a Mystery, not because it was hard to be understood when the thing was revealed by Christ's Commission to preach the Gospel to them, and by preaching the Gospel had given them the Holy Spirit as he had to the believing Jews at the first, but because this calling of them was little known or understood in the World till then.

God saith St. *Paul* by revelation made known to me the Mystery, which in other ages was not made known unto the Sons of men, as it

it is now revealed unto his Holy Apoſtles and Prophets by the Spirit; that the Gentiles ſhould be fellow-Heirs, and of the ſame Body, and partakers of his promiſe in Chriſt by the Goſpel, *Eph.* 3. 2, 6. And ſo again *Ver.* 9. and to make all men ſee, what is the fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God. So that as the Goſpel is called a Myſtery as containing things in it which had been altogether a Myſtery till they were revealed, ſo it is called a Revelation of the Myſtery, by reaſon of its diſcovering that which was a Secret before. *Rom.* 16. 25, 26. —— The preaching of Jeſus Chriſt according to the *Revelation of the Myſtery*, which was kept ſecret ſince the world began, *but now is made manifeſt*, and by the Scriptures of the Prophets according to the commandment of the everlaſting God, *made known* to all Nations for the obedience of Faith.

In all this I do not deny but that there are in the Goſpel things very Myſterious and hard to be conceived, as touching the manner of their exiſtence, as the Union of Chriſts two Natures, and the Doctrine of the Trinity of Perſons and Unity of Eſſence, and ſome other things: But it is not hard to underſtand that thoſe things really are, when God hath reveal-

ed and declared that they are, though it is very hard, or rather beyond our apprehension to know how and after what manner they are: and to know and believe more than he hath plainly revealed, is not doubtless necessary to mens Salvation: and therefore men should be cautious of laying too great a stress upon their different apprehensions about them.

If you shall say, if Evangelical Truths be made so perceptible by the plainness and fulness of the Revelation of them; how comes it to pass then that there is such difference in mens opinions, and so many controversies about them as there is? I answer, if the differences and controversies be about those things that are necessary to Salvation, I have told you the reason already: it is because men will not be satisfied nor acquiesce in that plainness in which such things are delivered in the Scriptures, but still fancy there is some farther Mystery in them than indeed there is. And when men take that liberty, and think they do excellent well in it, then one fancies he sees this hidden Mystery couched under truths plainly expresst, and another that; when both are wide of the mark. And then men weary themselves in defending their notions on both sides, and can never be reconciled until both lay down their bye-opinions, and submit their judgments to the plainness and simplicity of the truth, labouring to improve

improve it to practice, which is the true and proper use of it, which will bring more solid satisfaction to the mind, than all mens Airynoti ons, how taking soever they may be with some.

But though the things necessary to salvation, are in the Revelation of them, accommodated to the capacities of the weak and simple, whose Salvation is designed by them as well and as much as theirs of stronger and quicker apprehensions, yet there are things under the New Testament that are *hard to be uttered* (as the phrase is *Heb.* 5. 11.) and therefore *hard to be understood*, as the phrase is again 2. *Pet.* 3. 16. As there is milk for Babes who are unskilful in the Word of righteousness, so there is meat for strong Men who by reason of use have their Senses exercised to discern both good and evil, as 'tis said *Heb.* 5. 13, 14. And mens differences about these points proceed at the best from their different measures of Light and understanding, and sometimes are persisted in from that which is worse. So it was in the Apostles time between the believing *Jews* and the blieving Gentiles, *Rom.* 14. Which by the way, would not have been, if all good Christians then had been guided by an infallible Light within, as you suppose they are now. If they had, they would not have needed to have been taught and re-taught which are the first principles of the Oracles of God, as some of them were, *Heb.* 5.

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But when men which are but poor in knowledge and yet rich in confidence, undertake to manage and matter theſe more difficult points and paſſages of Scripture, they too often wreſt them to their own deſtruction, as St. *Peter* ſpeaks, 2. *Ep.* 3. 16. And this they either do or are in great danger of doing, when they faſten upon ſome wrong ſence and notion of hard and difficult places of Scripture, and then pervert plain and eaſie places by interpreting them to their wrong ſence of thoſe that are more obſcure and difficult; eſpecially when their interpretations are not mere ſpeculations, but ſuch as influence men in their practice, as becoming a rule to them therein. Whereas the more wiſe and judicious, never interpret hard places in oppoſition to the common ſence of thoſe that are plain and eaſie, but explain thoſe that are hard and difficult, by thoſe that are plain.

The uſe I would adviſe you to make of all this, is to review the grounds you have gone on, and to ceaſe from your new notions and ſpeculations of your being taught only by the Light within; which you have taken up from ſome expreſſions in Scripture miſunderſtood by you, and wholly diſagreeing to the Scope of the places where they are found, and contrary to the general current of the Scriptures in their plain and obvious ſence. Seek not a Knot in a bulruſh;

bulruſh; ſeek not for Myſteries there where the Lord hath declared his mind plainly and in no parable. But form your notions of God's method of proceeding with men to bring them to Salvation, according to the plain and expreſs Doctrine of Chriſt and his Apoſtles in the Scriptures, and receive from and regulate by that Doctrine, all your apprehenſions, perſwaſions, affections and operations of your Souls, together with all your words and actions; So did the good Chriſtians of Old: they *obeyed* from the heart that *form* of Doctrine which was delivered to them, *Rom.* 6. 17. *They purifyed their ſouls in obeying that Truth through the Spirit*, 1. Pet. 1. 22. Yea, the Apoſtles themſelves were firſt taught by Chriſt's preaching unto them, what to think and believe concerning Chriſt, *John* 17. 8. I have given unto them the *words* which thou gaveſt me; and they have received *them*, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me. And juſt as the Apoſtles preached, ſo the Chriſtians believed: they made their Doctrine the Adequate Rule of their notions of things, the Rule of their Faith, the Rule of their Life: *So we Preach, and ſo ye believed*, ſaith St. *Paul*, 1. *Cor.* 15. 11.

And thoſe great, plain, known and commonly received Truths, neceſſary to Salvation, called

called the *common Faith*, Tit. 1. 4. the *Faith once* delivered to the Saints, *Jude* 3. these I say were the Rule and Standard by which they were to try the Doctrine of such as only pretended to Inspirations from the Spirit. Beloved, believe not every Spirit, but try the Spirits whether they be of God, because many false Prophets are gone out into the World, 1. *Joh.* 4. 1. And then St. *John.* in *ver.* 2, 3. commends to them one known fundamental Doctrine pertinent to his Case then in hand, by which they might know the Teachers he cautioned them against, were not inspired by God nor authorized by him. Hereby know ye the Spirit of God: every Spirit that confesseth that *Jesus Christ* is come in the Flesh, is of God. And every Spirit that confesseth not that *Jesus Christ* is come in the Flesh, is not of God. And again *verse* 6. We are of God: he that knoweth God, heareth us (adhered to and governed themselves by the Apostles Doctrine) he that is not of God heareth not us: *hereby know we* the Spirit of Truth, and the Spirit of Error.

And truly if you will not make the plain and express Doctrine of Christ and his Apostles in the Scriptures touching Faith and a good Life, your Rule by which to try and to judge of the Truth and erroneousness of your conceptions, perswasions, motions and inclinations, under the

the notion of the Light within, and of all your words and actions conſequent thereupon, you are, and will be in great danger to be like the wandring Stars and the clouds carried with a Tempeſt, of which St *Peter* and *Jude* ſpeak; unfixed and unſtable in your judgment, Faith and Ways. For it is certain and evident, whatever you pretend to the contrary, that the Light within you, is not in your own account always a certain, conſtant and infallible Rule to you; for if it were, you would not act ſo contrary to your ſelves as you have done under pretence of being taught of God, and guided by the Light within: One while crying up your former practice of ſhaking as the effect of God's work in and upon you, and another while confeſſing it to be a deluſion, as *Samuel Fiſher* one of more with you, did to me, ſaying it was ſo judged. One while crying down all Eccleſiſtical forms of Government as tyrannical, another while erecting one among your ſelves, pretending to as much Infallibility in *your Body* repreſentative in managing it, as the Papiſts do in reference to the Pope, One while owning the witneſſing of a perſon to be from God, and another while condemning the ſame for an error or deluſion. How often have thoſe of your number thought they have been ſent by God on meſſages, who after have found themſelves deluded?

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By these and other like instances you may be convinced, that if you do not make the Doctrine of Christ in the Scriptures the Adequate Rule of the motions and inclinations of your minds and the actions of your lives, whereby to know when they are of God and when not, you have then no certain Rule to go by but are continually liable to most horrible mistakes, and to think that to be a teaching or command from God, which is indeed a delusion from the Devil. Nor without this Rule in Scripture which lies open to all, have you any way to satisfy others, that what you say or do is from God. You have no miracles amongst you, by which God was wont to bear witness to his servants, when he sent them on messages new to the World. And have you indeed such an opinion of your selves as to think men ought to believe only because you say it? Our Saviour said, if I bear witness of my self my witness is not true, *John* 5. 31. and is your credit better than his? And I pray you what have you to bear witness for you in what you say, if the Scriptures cannot; To the Law then and to the Testimony of Christ in the Doctrine of the Scriptures, if you speak not according to this Word, it is because there is no Light in you.

§. 21. There is one thing more which I would admonish you to beware of, and that is

is a high opinion of your ſelves, and a *low and deſpicable* opinion of all others that differ from you: a thing which I fear hath betrayed you into that deſperate error which I have been detecting, together with many others.

For when men by reaſon of their New Myſtical notions of plain Scriptures and familiar points of Doctrine, and of their new-minted phraſes anſwerable thereto, do fancy themſelves to be ſpiritual, and all the reſt that ſtill ſtick to the plainneſs and ſimplicity of the Goſpel, to be but carnal and formal profeſſors (though in their tempers and lives better than themſelves) they then begin to think, that they are nearer and dearer to God than they, and conſequently that God will reveal himſelf after a more intimate way and manner to themſelves than he doth to ſuch. And when they are intoxicated and grown giddy with ſuch conceits, then they are drawn by degrees to imagine themſelves to be brought into ſome kind of equality with the Apoſtles themſelves, & that now they do not need to be taught by ſuch whom they eſteem ſo much below themſelves, but that they ſhall be now taught of God immediately. And when they are thus tranſported and exalted with theſe dreams, fancies, and high conceits, then they conclude that all thoſe Scriptures which ſpeak of mens being taught of God, led by the Spirit, and anointed with the

the Unction of the Holy One that teacheth all things, and the like, do speak directly to their case, and represent the happy state and condition into which they are now brought. And now they look down upon all others with a kind of compassionating contempt, as men in the dark, sticking in the form and imitation, and the Letter; and guided by carnal reason and fleshly Wisdome, to whom the things of the Kingdome of God are altogether a Mystery. And by this time they fancy themselves to be in the Resurrection, & to have attained to the perfect state, and are came so far as to be in the judgment; and to sit in judgment upon the World. And thus through the abundance of revelations, not which they have had, but which they fancy to have had, they are exalted above measure. And doth not your Conscience witness that this comes home to you, and represents your Case or the Case of many of you?

I confess Pride, especially Pride of this kind, is not so easily discerned by them that are infected with it, as it is by by-standers; as a Feaver when come to its height, sometimes is not by them that are in it. And no doubt but you rather fancy your selves to be the humblest and most self-denying people, of all others; nay to be the only humble people; for you have thrown off and cryed down the bravery and Pride of the World which others retain. But

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do you not know that a *voluntary* humility and a being vainly *puft up* with a fleſhly mind, do often keep company? If you do not, then read *Col.* 2. 18. And do you not remember that falſe Prophets are wont to come in ſheeps clothing, and to *wear a rough Garment to deceive*, who yet inwardly are ravening Wolves, not ſparing the Flock, but preying upon them. *Zach.* 13. 4.

Be perſwaded then to enter into a ſerious and impartial examination of your ſelves, and of your own hearts, and feel the Pulſe of your Spirits, and try whether things have not been ſo, and ſo with you, as I have ſaid. And remember what our Saviour ſaid to thoſe Diſciples, who were ambitious of being greateſt in the Kingdom of Heaven, and of ſitting the one at his right hand and the other at his left: except ye be converted (ſaid he to them) and become as little Children, ye ſhall not enter into the Kingdom of Heaven, *Mat.* 18. Remember who hath ſaid, if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, 1 *Cor.* 8. 2. Remember again, that if he which is but a *Novice* come to be *lifted up* with Pride, its many to one that he *falls* into the condemnation of the Devil, 1. *Tim.* 3. 6. *for God reſiſteth the proud, and knoweth them afar off*: He is far enough from

being familiar with them or communicating his mind and Counsels to them in any extraordinary way; it is the humble he will teach, and the meek he will guide in judgment, *Psalm* 25. Therefore take the Apostles Counsel who said, see that no man among you think of himself more highly than he ought to think but to think soberly, according as God hath dealt to every man the measure of Faith, *Rom.* 12. 3. Learn rather to esteem others better than your selves, as knowing your own weakness better than you do theirs, and not to lift up your selves in your own conceits above all others that are not of your way, how worthy soever they are, as your manner hath been: remembering who hath said, he that exalteth himself shall be brought low. Do not flatter your selves with an opinion that you are nearer and dearer to God, than all others, or that he hath anointed you with the oyl of gladness above your fellows; or that he will teach you more immediately himself, than he hath taught others before you.

Think it not below you to be taught by the Scripture or by the ministry of man, no though you were indeed so highly in God's favour as you suppose your selves to be. The Churches of *Smirna* and *Philadelphia* were much favoured and highly commended and applauded by Christ, when the rest of the Churches in *Asia* were

were rebuked: and yet when he would make his mind known to them and the reſt of the ſeven Churches, he doth not do it immediately by himſelf, but firſt acquaints an Angel with it, and by that Angel makes it known to *John*, and by *John* to the Churches, and yet not by him in perſon neither, but by his writings, *Rev.* 1. Chriſt could have taught *Paul* himſelf when he appeared to him, as well as to have ſent him to *Ananias* to be told what he ſhould do: He could have told *Cornelius* by himſelf or by the Angel that he ſent to him thoſe words by which he and his houſe ſhould be ſaved, as well as to direct him to *Peter* to learn them of him. God could have revealed the ſame things to the World by immediate inſpiration of his Spirit, which he made known to it by Prophets, by Chriſt himſelf; by Apoſtles, Evangeliſts, Paſtors, and Teachers; but he choſe rather at ſundry times and in divers manners to ſpeak unto the Fathers by the Prophets, and at laſt by his own Son which he ſent into the World in our nature to teach the way of Salvation. And when he left the World again and aſcended up on high, he gave ſome Apoſtles, and ſome Prophets; and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints for the work of the Miniſtry, for the edifying of the Body of Chriſt.

These things are so plain, that it is a matter of great astonishment that ever Christians that have read these things, and that have not a design to undermine the Gospel and to Paganize the World again (as I hope you have not) should be ever tempted to think, much more that ever you should be brought to believe it your selves and teach it others, That the Light within, without being taught by man or by the Scripture, is the Rule of Faith and Practice. But doubtless the inward Pride, the over-valuing of your selves, which I have been admonishing you of, hath had a great hand in bringing you to it. And if ever you be recovered from this snare of the Devil, it must be by being brought to a sight and sence of your own injudiciousness and ignorance, and altogether groundless confidence. And if you were but well awakened out of that Spirit of Slumber, into which your intoxication hath cast you, and out of that pleasant Dream in it, which hath so tickled your fancy, you would be ashamed and confounded before God and Men, that ever you should be so strangely deluded, and prevailed upon as you have been, to trouble the World with your whimsies and fancies, and thereby to bring a scandal upon the Christian Religion, and make sport for them that have no mind seriously to consider the things of the Gospel, and to encourage Romish

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Agents in their deſign againſt the Reformation.

Be perſwaded then by the Reaſon of the matter it ſelf, to become modeſt and humble and ſober-minded: and be not only content to receive your teaching from God by the Doctrine of the Holy Scriptures, as all good Chriſtians do, and ever ſince the Primitive times have done, but count it alſo as a high favour from him that he hath given us the Scriptures and ſent the Goſpel among us, when ſo great a part of the World are at this day without it. Remember, how the Pſalmiſt, when he was therein aſſiſted by the Spirit of God, was affected with a leſs favour than that which you make little of, when he ſaid; he ſheweth his Word unto *Jacob*, his Statutes and his Judgments unto *Iſrael*: he hath not dealt ſo with any Nation: and as for his judgments, they have not known them. Praiſe ye the Lord, *Pſalm* 147. 19, 20. And if it be ſo great a favour to us that have the Scriptures above what is vouchſafed to the Infidel and Pagan World which have them not; then you cannot but be guilty of high ingratitude to God, whileſt you give the Precedency to that Light within, which you ſay every man coming into the World hath, and ſo the Pagans themſelves; and ſpeak of the Scriptures as if they were but a Declaration of that which was

in you and which you knew without them, and which you might have known if you had never heard of them. By all which you teach them that have so little Wit or Grace as to believe you, to have a low esteem of the Scriptures, and to think that men may as well be saved without them as with them. And how then can you possibly free your selves from that horrid guilt which God charged upon the *Jews* of old, saying, I have written to him (*Ephraim*) the great things of my Law, and they were esteemed as a strange thing; *Hos.* 8. 12.

You have no doubt, thought your selves more sublime and spiritual than others, upon account of your new Notions and new affected Modes and Phrases: And not only so, but there is great reason to think that an affectation of being esteemed so, did insensibly lead you, or at least the Leaders among you, from one novel conceit to another; until you have exceeded all bounds of Sobriety of mind, and become perfectly Drunk, though not with Wine as the Prophet speaks. Whereas alas? the Spirituality of Christians, doth not lye in high-flown Notions and Speculations, nor in uncouth Phrases and expressions different from what are common among Men, but in the inward frame and temper of their Spirits and conversations, when these are conformable to the Doctrine of the Gospel which is of and

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from the Holy Spirit, and thereby become partakers of the ſpiritual and Divine nature or likeneſs to *Chriſt Jeſus*, in purity, in lowlineſs humility, and meekneſs, and in love to God and Charity to Men, in patience and gentleneſs, in contempt of the World, in contentation, and ſelf-reſignation to God, in Zeal to honour God and to do all the good we can in the World. Upon account of which Spiritual qualifications, Chriſtians are ſaid to be *one Spirit* with Chriſt, and by this Spirit and temper when given us, *we know that we dwell in him and he in us: and if any Man have not the Spirit of Chriſt*, in ſome meaſure, *he is none of his*. Such as in whom are found the fruits of the Spirit, they are the ſpiritual Chriſtians, ſuch as is, Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, as they are enumerated by St. *Paul* in *Gal.* 5. 22, 23. And as theſe do more or leſs abound in Chriſtians in the degree and meaſure of them, ſo they are more or leſs Spiritual. And who-ever they be that do eſtimate themſelves to be Spiritual Chriſtians upon account of any ſublime Notions, or Speculations, or affected Phraſes, or by their being for or againſt any form, way, or party, or (which is more) by their being in the conſtant uſe and exerciſe of God's own Ordinances, farther than they are bettered in the frame and temper of their Spirits thereby and made

more like *Christ Jesus*; they take wrong measures of their Spirituality.

And if there were nothing else to make us suspect your new-taken-up way to be not Spiritual, but carnal, this would do it, in that it hath according to common observation, made you since you came into it or were looking towards it, more self-conceited, proud, and disdainful, slighting and setting at naught all others that differ from you, and more desperately censorious, and more bold and confident in reviling than you were before; which are no signes of Spirituality I am sure. But if there were more of that Spiritual qualification in you, forementioned, by which Christians are denominated Spiritual indeed, it would take down your high conceits of your high attainments, and rather make you say inwardly to your selves, and to your own Souls, I am less than the least of all Saints, and make you afraid to think or speak ill of others, lest in doing so, you should judge your selves, being perhaps not comparable to them in true worth.

But if you would become spiritual Christians indeed, and not in fancy and conceit only: Then let it be your care to observe and do these things. First converse constantly and intimately in your thoughts with the Laws of Christ in their Spirituality, as reaching to the govern-

Government of the thoughts and motions of the mind and affections of the Soul, in reference to their various objects, as God his Word, Worſhip and Works: Man as diverſly related to us; the things of this World and pertaining to this preſent life; and the things of the World which is to come. And in doing this compare the bent diſpoſition and operation of your Souls in reference to theſe Objects, with thoſe Laws of Chriſt, thereby to diſcover not ſo much how far you have attained, as to know and diſcern what is wanting, and how far you fall ſhort of coming up cloſe to your Rule, Chriſts precepts and imitable example. And if this were well done, it would make you little in your own eyes, and to ſay with *Paul*, *not as though I had attained or were already perfect.*

Then next in the ſence of your defects, be diligent and conſtant in the uſe of God's appointed means for Spiritual growth, ſuch as is the hearing and reading of Chriſt's Holy Doctrine in the Scriptures touching the great motives as well as directions to obedience, accompanied with frequent meditation and ſerious conſideration of it and of your own concern therein. And then ſtill have in your eye, the end for which theſe and other means are or ought to be uſed by you, and that is for the bettering the frame and temper of your Spirits, the

Spirits, the moral habit and conſtitution of your Souls; and never divide the means from the end in your intention, nor ſatisfie your ſelves in the uſe of the means, but in reference to the end: and in all the means be ſtill ſincerely endeavouring to mend that which is amiſs, and to fill up and ſupply what is lacking in the degrees of Grace, and all divine Vertue.

And then in and together with all this, do you in a due ſence of your own weakneſs and inſufficiency, and of the great need you have of the conſtant aſſiſtance of God's Holy Spirit in all, make inſtant and importunate ſupplication to God for it. And then without all doubt you ſhall be aſſiſted and enabled by that Spirit of his in the uſe of the foreſaid means, by degrees to become Spiritual Chriſtians indeed. For our faithful Lord *Jeſus* hath aſſured us, that our Heavenly Father will give the Holy Spirit to thoſe that out of a ſence of its value and worth and of their own want of it, do importunately ask it of him, *Luke* 11. 13.

§. 22. I might yet farther ſhew you that in all probability, your great uncharitableneſs towards other good men againſt whom you had taken up undue prejudices, had alſo a great hand in bringing you into this Wilderneſs of odd conceits wherein you have ſo wonderfully loſt your ſelves. For prejudice againſt, and uncharitableneſs towards men, is a great tempta-

temptation upon them in whom it is, to differ, and depart from them in opinion as well as in affection, and to ſtudy oppoſition againſt things they hold in an uncharitable oppoſition to thoſe that hold them. And ſo truth no doubt hath many times ſuffered for the ſake of thoſe that have held it.

After you had entertained undue prejudices againſt the Miniſters of the Goſpel upon one account or other, whom in deriſion and contempt you are wont to call *the Prieſts*; you were then ſoon induced to think it meet to differ from them in your Notions about Religion, leſt otherwiſe you ſhould not ſeem more Spiritual than thoſe whom you thus deſpiſed. And by this doubtleſs among other things, were you led into your groſs errors, under the Notion of higher attainments and more Spirituality in the Chriſtian profeſſion. For ſuch and ſo great was your prejudice againſt the Miniſters and thoſe that adhered to them, that you diſliked almoſt every thing they did, and the Notions they had of Evangelical Truths and points of Doctrine. And therefore leſt you ſhould be thought too like them, you fell to differencing your ſelves from them in *Habit*, in *modes of Speech*, and in your *Notions* of the parts of *revealed* and *inſtituted* Religion. And thereupon applyed your ſelves to ſpiritualizing your Notions of Goſpel-Truths in your way

of

of Spiritualizing, till you had made them or many of them, quite other things than in Truth and reality they are or were ever made by the Author of them. And if ever you recover your ſelves, it muſt be by coming to have better thoughts of others, and meaner of your ſelves; a thing greatly neceſſary to mens keeping in the way of Truth. For *he that loveth his Brother, abideth in the Light, and there is no occaſion of ſtumbling in him: But he that doth not, is in darkneſs and walketh in darkneſs, and knows not whither he goes, becauſe darkneſs hath blinded his eyes,* 1 Joh. 2. 10, 11.

Beſides uncharitableneſs being a ſin ſo contrary to God's dealing with us in the New-Covenant, and ſo contrary to the great and affecting example of Chriſt's Love to us, and ſo contrary to the ſcope and deſign of the Goſpel (for the end of the Commandment is Charity) that it is a great and ſore provocation to God to give up uncharitable men to an injudicious mind and ridiculous conceits, and ſuch as ſhall render them ridiculous among all ſober and wiſe men. Which is matter of good caution to men to take heed how they take up uncharitable prejudices againſt good men, upon account of their holding or doing ſuch things which they diſlike, but not underſtanding, or not fairly weighing the grounds on which they hold and do them. But I have already ſo far

far exceeded the intended bounds of an Epiſtle, that I ſhall not farther enlarge upon this, but ſhall draw towards a concluſion, with a word of advice to ſuch as have already ſeen their error, and are come off from you, and to others that ſhall follow them therein.

§. 23. I know 'tis a very hard thing for ſuch to get quite rid of all their confuſed, and Enthuſiaſtical Thoughts, Notions and Phraſes, but that ſome reliques of their old Diſeaſe will ſtill hang on them and cleave to them, and ſo encumber them, that they can very hardly come quickly to any clear and diſtinct apprehenſions of Evangelical Verities. To ſuch I would give this ſhort advice, that laying aſide all thoughts and conceits of high attainments in the things of God, they would repent and do their firſt works, and begin as it were again at the firſt Principles of the Doctrine of Chriſt, and ſo lay their Foundation a new in the beginning work of Chriſtians. Alſo that they would frame their Notions and apprehenſions of things abſolutely neceſſary to Salvation, according to that plainneſs in which they are expreſſed in Scripture, not affecting, nor entertaining Myſtical Notions of them.

More particularly, that they would furniſh their minds with right apprehenſions of the perſon of Chriſt, as Son of God and Son of the Virgin *Mary*: and of the Nature of his Mediatory Office.

That as Prieſt he offered himſelf in Sacrifice to expiate Sin by his Death, and in vertue thereof makes continual Interceſſion for us. That as Prophet, he revealed and declared the New Covenant of Salvation.

That as King he hath given Laws to the World, and that he doth Rule and Govern his Church through his Spirit by thoſe Laws; and that at laſt he will try and judg all men by them that have lived under them, and that he will reward all with eternal happineſs or endleſs torments, according as they have been obedient or diſobedient to them.

That they be careful alſo that their Notions of the New Covenant be according to the plain Doctrine of the Goſpel in the Scriptures.

Particularly;

That it conſiſts of two parts; of Promiſes and of conditions of thoſe Promiſes. Alſo that the Promiſes of it are made upon account and for the ſake of Chriſt his undertaking, as Mediator.

That the great and ſpecial Promiſes of it, are pardon of ſin or juſtification: the aſſiſtance of

of God's Spirit in our endeavouring to perform the condition; and eternal Life.

That the condition on which theſe Promiſes are made, are Faith in Chriſt, Repentance, ſincere Obedience, and the craving of the aſſiſtance of God's Spirit in the uſe of appointed means, and our endeavours to perform the condition.

That they be careful alſo to form right Notions of the nature of the condition on our part on which the Promiſes of the New-Covenant are made. As that no Faith ſhort of ſuch a belief in Chriſt and of his Doctrine, as worketh unfeigned Repentance and ſincere Obedience is juſtifying and ſaving.

That no Repentance ſhort of a deſire, reſolution and endeavour to forſake all known ſin, is ſaving Repentance.

That no Obedience ſhort of a deſire, reſolution, and a continued endeavour to obſerve all the Laws of Chriſt, without baulking any one of them when known to be ſuch, is ſincere.

That no Faith, no Repentance, no Obedience ſhort of theſe as thus deſcribed, is a fulfilling of the condition of the Promiſes of Salvation in the Covenant of Grace.

As theſe great things of the Goſpel are in Scripture expreſſed in great plainneſs, ſo great care muſt be had to keep cloſe to, and to hold faſt

faſt the form of ſound words according to which they are ſo declared not affecting any Notion, Phraſe or Expreſſion, which makes them more hard to be underſtood by common capacities, than they are by the very Letter of the Scriptures; but when other expreſſions are uſed than what are in the Letter of the Text as its neceſſary there ſhould ſometimes, eſpecially in explaining metaphors, and Idioms of Speech proper to the times and places in which the Scriptures were written, they ſhould be ſuch and ſo uſed, as may give a clearer inſight into the Nature of the things themſelves, than without them can well be had; carefully avoiding to take words *properly*, which are ſpoken *metaphorically*, or to be led by the meer ſound of words, but to take the meaſure of the ſence of them, by the ſcope and deſign of the Author, ſince words of the ſame ſound, are not always of the ſame ſignification.

§. 24. And now after I have laid things before you which are very apt in their own Nature to rectifie you in one of your grand and fundamental miſtakes eſpecially, if invincible prejudice hinder not; I ſhould be very ſorry to think or ſuſpect that what is done herein, ſhould turn to no better account than to be a witneſs againſt you in that great day in which every mans work will be tryed of what ſort it is. And therefore

fore to prevent that, I cannot for your ſakes, and for the longing I have after your ſalvation, but earneſtly perſwade you to give things purpoſely prepared to ſerve you, a due conſideration in your minds, and not to paſs over ſuch things ſlightly, as wherein your eternal Eſtate is much concern'd.

Remember that *Hereſie* is one of thoſe works of the Fleſh, which ſhut Men out of the Kingdom of God, *Gal.* 5. 20, 21. And conſidering the Nature and bad influence of ſeveral of your opinions, and with what pertinaciouſneſs you perſiſt in them, its greatly feared, not to ſay confidently believed by ſuch as are jealous over you with a Godly jealouſie, that many of you at leaſt, lye under no leſs guilt than that of grand Hereſie. And do you not then owe all ſeriouſneſs of conſideration to what is offered to reſcue you from ſo great a danger? Doubtleſs you do. Let not then the height of your confidence to the contrary deceive you: For it is not the greatneſs of your confidence, that will in the leaſt alter the nature of things, or make them bend to your humour. You are not the firſt that have been as confident as confidence it ſelf could make them, that they had faſt hold of Truth, when all the while it hath been but a lye they have had in their right hand. But the more confident you are in your way, you are like to be

ſo much the more ſurprized with amazement; when in another World you ſhall find your ſelves to have been miſtaken in that of which you are now ſo ſtrongly confident in this, if you ſhould be ſo unhappy as to carry ſuch miſtaken confidence with you thither without a pardon. Which that you may not, is I aſſure you all the hurt that is deſigned you in this Addreſs.

And therefore let me tell you again, that it will be your wiſdom much rather to beſtow your thoughts and pains in labouring to find out whether you be not indeed under a deluſion; than in darkning of words without knowledge, in labouring to obſcure to your ſelves and others, the evidence of Truth offered, which clearly tends to your conviction.

FAREWEL.

THE END.

POSTSCRIPT.

THere being ſome vacant Leaves: and becauſe I have not ſo plainly repreſented the nature of Faith, which is the condition of the New Covenant, as I have the other parts of it, in my advice touching a right Notion of the Nature of the Mediatory Office and of the Covenant of Grace, I ſhall for theſe and other Reaſons add a ſhort hint of the help which the Scripture doth offer us herein.

When St. *John* ſaith, *Whoſoever believeth that Jeſus is the Chriſt, is born of God*, 1 *John* 5. 1. and again, *Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God*, *v.* 5. We muſt needs take this for a deſcription of ſaving Faith; becauſe thoſe that are born of God and overcome the World, are the Children and ſo the Heirs of God. To the ſame purpoſe are thoſe words, *John* 20. 31. *Theſe are written that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his Name.*

And to this deſcription of Faith, agrees the ſeveral confeſſions of Faith we read of. Thus *Peters* confeſſion runs: *Thou art the Chriſt the Son of the Living God*, Mat. 16. 16. *And again*, John 6. 69. *We believe and are ſure that thou art that Chriſt the Son of the Living God.* Thus runs *Martha's*, John 11. 27. *I believe that thou art Chriſt the Son of God, which ſhould come into the World.* And thus runs the Enuchs alſo, *Act.* 8. 37. *I believe that Chriſt is the Son of God.*

But in as much as we are aſſured by the ſame authority of Scripture, that thoſe that repent not ſhall periſh, *Luke* 13. 3. and that *thoſe that obey not the Goſpel ſhall be puniſhed with everlaſting deſtruction*, 2 Theſ. 1. 7, 8. and that *except a Man be born again, he cannot ſee the Kingdom of God*, John 3. 3. nor *without holineſs ſee God*, Heb. 12. 14. it follows of neceſſity that the Faith afore deſcribed, is ſuch a belief that *Jeſus* is the *Chriſt* the Son of God, as doth effectually draw Men to believe his Doctrine and to obey his Laws; in doing of which they become New Creatures, and overcome the World.

For he that believes Chriſt to be the Son of God, and conſiders what he believes, muſt needs believe all his ſayings, and the whole of his Doctrine to be true, for it is impoſſible for God to lie; And he that believes his Doctrine

drine to be true, and conſiders what he believes; muſt needs be under the influence of the moſt powerful Motives imaginable to repent of a bad, and to lead a good Life; becauſe Chriſt hath expreſly declared from God, that the one ſhall be puniſhed with everlaſting Deſtruction, and the other rewarded with Life Eternal.

So that Faith works that change in Men bywhich they become New Creatures, are born of God, and ſanctified, by way of Motive, as it doth *evidence* to the Soul, and bind upon the Mind, *the things not ſeen*, as thoſe wherein a Man is infinitely more concerned than in any, than in all the things which are ſeen; and therefore muſt needs be governed in the courſe of his Life by them, and not by the other, but in ſubordination unto them.

For Faith, as it is a powerful Motive, is an Operative Principle of a good and Holy Life; And upon this accoont all the brave and Heroick Acts of thoſe Worthies mentioned in *Heb.* 11. are ſaid to be done by their Faith, as that was to them the ſubſtance of things hoped for, and the evidence of things not ſeen, and as ſuch an *active Principle* of thoſe effects. And thus *the Life* which St. *Paul lived in the Fleſh, he lived through the Faith of the Son of God*, as every good Chriſtian doth, as being thereby

perſwaded thereto, *Gal.* 2. 20. And becauſe Faith is thus Motive-wiſe ſuch an Operative Principle of a good and Holy Life, therefore it is that Men of ſuch a Life, are uſually deſcribed by it in the New Teſtament, and are ſtiled Believers. And when good Men are otherwiſe deſcribed by their fear of God, and Love to him, as many times they are, eſpecially in the Old Teſtament, it is becauſe Fear and Love are alſo powerful Principles of Action, that Govern Men in their way.

A true *Believer* then, according to the New Teſtament Dialect, is neither more nor leſs than a Diſciple of Chriſt, or a faithful follower of him; one that frames his Belief and Life according to his Doctrine and Example. And the Faith of every ſuch one is ſuch in its Operation and Effects, as doth conſtitute and denominate him a good Man.

By all this it may eaſily be diſcerned that when Men are ſaid to be juſtified or to be ſaved by Faith, it is not to be underſtood of the meer *Act* of believing abſtracted from its effects and alone, but as it is an Active and Operative Principle, changing the Heart and reforming the Life. And accordingly Juſtification, and Salvation, are in Scripture attributed to the *Effects* of Faith, as well as to the *Act* of believing, *Jam.* 2. And when ever they are attributed to believing indifinitely, it is not without

without reference to the effects proper to it when it is of the right kind.

Now as Faith is described in the Scriptures forecited, by its Object, and by its acting upon its Object by assent, so it is in other Scriptures described by its effects, which are produced by its actings upon its Object: And so a Believer is described by his *coming* to Christ, *John* 6. 35. *He that cometh to me shall never hunger, and he that Believet on me shall never Thirst*, saith Christ. For mens *coming* to Christ to learn of him what he hath done and will do for their Souls, and what they themselves are to do that they may be saved, is the effect of their believing him to be the Son of God, and sent of God to bring Salvation unto Men, and to declare how and upon what Terms it is to be had.

And so when Believers are described by their receiving of Christ, as *John* 1. 12. *As many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name*, they are then described by the effect of their Faith also. For when they receive him for what indeed he is, Priest, Prophet and King, it is because they believe that evidence by which he appears to be so.

Furthermore, when *Believers* are described by their *Trusting* in Christ, or *Relying* on him, as in *Ephes.* 1. 12 —— *Who first trusted in Christ*. Their Faith is described by its *effect*. For men will

will not venture their ſouls in truſting in Chriſt and relying on him for the expiation of their Sins by his Blood, for direction what to do that they may be ſaved, and for Pardon and eternal Life upon the condition upon which thoſe Benefits are promiſed, untill they firſt believe him to be the *Meſſiah*, the Son of God and Saviour of the World, upon ſom evidence they have that he is ſo.

But although the Holy Penmen of the Scriptures did not in every deſcription of ſaving Faith, attend unto the Rules of Art, by taking in all the eſſential parts, but deſcribed it ſometimes by its aſſenting Act and Object, and ſometimes by its Fruits and Effects, as occaſions did occur: Yet we for our parts ſhall be beſt able to make a right Judgment of the true Nature of Saving Faith, by that which reſults out of the ſeveral deſcriptions of it in Scripture when compared together. And by comparing thoſe ſeveral deſcriptions together, we may alſo perceive that when Faith as ſaving is deſcribed by its *Effects*, yet then the aſſenting Act of Faith upon its *Object* is ſtill implyed, ſuppoſed, and ought to be underſtood, though it be not there expreſt: and ſo are the effects too, when but only the Act and Object are mentioned.

By all which we may learn, that thoſe are none of the beſt definitions of ſaving Faith which Men make, when they define it by the Act and Object *alone*, or by any of the Effects *alone*.

THE END.

ADVERTISEMENT.

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